

AN INTRODUCTION
TO THE
NEW TESTAMENT GREEK.

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AN

INTRODUCTION

TO THE

GREEK OF THE NEW TESTAMENT.

BY

GEO. L. CARY,
OF THE MEADVILLE THEOLOGICAL SCHOOL.



ANDOVER:
WARREN F. DRAPER,
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1879.



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P R E F A C E.

IT is believed that there are many persons (some of them students in theology) unacquainted with the Greek language, and with neither time nor inclination for the study of classical Greek literature, who would nevertheless be glad to read the New Testament in its original tongue. For the aid of such, this little work has been prepared. It contains what is absolutely necessary for the understanding of New Testament Greek, omitting (or occasionally introducing in brackets) what is applicable only to classical authors. Not that a familiarity with this book alone will enable one to read offhand the Greek New Testament without further assistance ; but he who has faithfully studied this "Introduction" will then be in a situation to make use of more elaborate works. Perhaps the most helpful book to the beginner is "Bagster's Analytical Greek Lexicon," — *too* helpful if mental discipline is sought, but not if one's only aim is to economize time and labor. To the advanced student (supposed to be already in possession of some good New Testament Lexicon), Buttmann's "Grammar of the New Testament Greek" (or Winer's "Grammar of the Idiom of the New Testament") is almost indispensable.

Notwithstanding the very elementary character of the following lessons, they presume in the learner an acquaintance with

the fundamental principles of English grammar; only that which is peculiar to the Greek has been explained.

As very few inflected words occur in all their parts in the New Testament, different words have often been introduced into the same paradigm; therefore the student will probably find it best to memorize in order only the *terminations*. In the "Appendix" is a uniform paradigm of the regular verb, which will be found convenient for reference; also a tabular view of the endings of nouns.

Prior to publication, these lessons have been used with several classes in the "Meadville Theological School," and seem to have answered the purpose for which they were designed. Those familiar with them have been able to proceed at once (with the assistance above referred to) to the reading of the easier portions of the New Testament.

To Professor Ezra Abbot, of Harvard University, I am much indebted for assistance in the revision of proof-sheets and for valuable suggestions which have contributed to the completeness and accuracy of the work.

G. L. C.

MEADVILLE, PA., Dec. 1, 1878.

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A B B R E V I A T I O N S.

A., acc....accusative.	neut.neuter.
act.active.	N. T.New Testament.
aor., A....aorist.	opt.optative.
cf. <i>confer</i> , compare.	part.participle.
com.common.	pass., p...passive.
D.dative.	perf., P...perfect.
e. g. <i>exempli gratia</i> , for example.	pers.person.
fem.feminine.	pl.plural.
ftnt., F....future.	plup.pluperfect.
G.genitive.	pres.present.
indic.indicative.	Rem.Remark, Remark.
imp.imperative.	sing.singular.
imperf.imperfect.	subj.subjunctive.
inf.infinitive.	Tisch....Tischendorf.
masc.masculine.	T. R. <i>textus receptus</i> , the received (Greek) text.
mid., m...middle.	V.vocative.
MSS.manuscripts.	v.verse.
N.nominative.	

INTRODUCTION.

I. THE GREEK ALPHABET.

Characters.		Namēs.	English Equivalents.
A	α	Alpha	a
B	β	Bēta	b
Γ	γ	Gamma	g
Δ	δ	Dělta	d
Ε	ε	Epsilón	é
Ζ	ζ	Zēta	z
Η	η	Eta	ē
Θ	θ	Thēta	th
Ι	ι	Ióta	i
Κ	κ	Kappa	k
Λ	λ	Lambda	l
Μ	μ	Mu	m
Ν	ν	Nu	n
Ξ	ξ	Xi	x
Ο	ο	Omicrón	ó
Π	π	Pi	p
Ρ	ρ	Rho	r
Σ	σ, ς	Sigma	s
Τ	τ	Tau	t
Υ	υ	Upsilón	u
Φ	φ	Phi	ph
Χ	χ	Chi	ch
Ψ	ψ	Psi	ps
Ω	ω	Omēga	ó

Rem. a. When ι is written under another vowel, thus, $\alpha\iota$, it is called *iota subscript*.

Rem. b. Most editors use the character ς at the end of words, instead of σ .

2. PRONUNCIATION.

Rem. a. Although there is a lack of agreement among scholars as to the best pronunciation of Greek, the tendency in this country is decidedly towards the adoption of what is called the "Continental" method, the essential features of which are presented in the following *Remarks*.

Rem. b. α has the sound of *a* in *father*. At the end of an unaccented syllable * it is usually obscure, like the α in *penalty*, except at the end of a word. Before consonants in the same syllable it is usually short, like α in *hat*. The diphthong ai is pronounced like *ai* in *aisle*, and av like *ou* in *house*.

Rem. c. γ is always hard, like *g* in *give*. Before κ , γ , χ , ξ , it has the sound of *ng*.

Rem. d. ϵ is pronounced like *e* in *get*, ϵi like *ei* in *height*.

Rem. e. η is pronounced like *a* in *fate*.

Rem. f. θ has the sound of *th* in *thin*.

Rem. g. ι has the sound of *i* in *machine*, except before a consonant in the same syllable, where it is pronounced like *i* in *pin*.

Rem. h. ξ has the force of *ks*.

Rem. i. \circ is usually sounded like *o* in *not*, but at the end of a syllable it approximates to the *o* in *note*. The diphthong ov has the sound of *oo* in *moon*; oi does not differ from the English *oi*.

Rem. j. υ and $\epsilon \upsilon$ are to be sounded like *ew* in *few*, $\upsilon \iota$ like *we*.

Rem. k. Few persons distinguish in pronunciation between χ

* Syllables are divided, as far as possible, according to English analogy.

and κ , but it is better to give χ the sound of the German *ch* (as it is pronounced after a , o , u) and the Spanish *j*.

Rem. l. ω has the sound of *o* in *note*.

Rem. m. The diphthongs α , η , ω (for $\bar{a}u$, ηu , ωu) are pronounced like a , η , ω .

Rem. n. The names of the letters of the alphabet (given on page 1) are to be pronounced according to the foregoing rules.

3. PUNCTUATION, BREATHINGS, AND ACCENTS.

Rem. a. The marks of punctuation peculiar to the Greek are the colon [·] and the mark of interrogation [:].

Rem. b. The rough breathing ['] before or above a vowel at the beginning of a word has the force of *h*; the smooth breathing [''] only indicates the absence of aspiration.

Rem. c. The breathings are also used, in certain cases, with the consonant ρ ; but no distinction is now made, in pronunciation, between $\dot{\rho}$ and $\ddot{\rho}$.

Rem. d. The accents ['acute, `grave, ^circumflex] indicate on what syllables the stress of voice is to be laid. The *grave* accent is found only on *final* syllables, where it regularly takes the place of the acute in *continued discourse*, and indicates that the syllable, while the word stands in that position, has a softened tone.

Rem. e. Very few of these marks of discrimination are found in the older manuscripts. Modern editors punctuate according to their own judgment.

4. CLASSIFICATION OF THE CONSONANTS.

Rem. a. The consonants are divided, with reference to the organs chiefly concerned in their production, into *labials* (π , β , ϕ , μ), *linguals* (τ , δ , θ , ζ , σ , λ , ν , ρ), and *palatals* (κ , γ , χ). The *double*

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consonants, ξ and ψ , are virtually included in this classification, being equivalent respectively to $\kappa\sigma$ and $\pi\sigma$.

Rem. b. λ , μ , ν , ρ , are also called *liquids*.

Rem. c. The *mutes* are divided into *smooth* (π , κ , τ), *middle* (β , γ , δ), and *rough* (ϕ , χ , θ). Those produced by the same organs (for instance the labials π , β , ϕ) are called *cognate*.

I.

§ 1. A verb ending in ω ,* in the present, indicative, active.

πιστεύω, I believe. (Mark ix. 24.)
πιστεύεις, thou believest. (Acts xxvi. 27.)
πιστεύει, he believes. (John xii. 44.)†
πιστεύομεν, we believe. (John iv. 42.)
πιστεύετε, you believe. (John iii. 12.)
πιστεύουσιν, they believe. (John xvi. 9.)

Rem. a. The present tense, in all its modes, represents an action or state as *continued or repeated*.

Rem. b. The unchangeable part of an inflected word (for example, *πιστεύ-* in the verb *πιστεύω*) is called the *stem*.

Rem. c. The terminations appended to the stems of verbs indicate the person and number of the subject.

Rem. d. Verbs in the third person ending in *σιν* and *εν* (with a few exceptions) may drop the *ν* before a consonant.

§ 2. The personal pronouns, in the nominative case.‡

ἔγώ ἔχω, I have. (Matt. iii. 14.)
σὺ ἔχεις, thou hast. (Rom. xiv. 22.) §
ἡμεῖς ἔχομεν, we have. (John. xix. 7.)
ὑμεῖς ἔχετε, you have. (John xvi. 22.)

Rem. A personal pronoun, when expressed as the subject of a verb, is usually, if not always, emphatic.

* Most Greek verbs end in ω in the first pers. sing. of the pres. ind. act.

† In the third pers. sing., when the subject of the verb is not expressed, we must determine from the context whether *he*, *she*, or *it* is to be supplied in translation.

‡ See § 63.

§ The context alone can determine whether a verb in the ind. mode is declarative or interrogative. In the present passage, the T. R. punctuates interrogatively.

TRANSLATE *

1. λέγω. (Matt. xxvi. 64.) 2. λέγει. (Matt. xxvi. 38.) 3. λέγομεν.
 (Rom. iv. 9.) 4. λέγεις. (Matt. xxvi. 70.) 5. λέγουσιν. (Matt. xi. 18.)
 6. λέγετε. (Matt. xvi. 2.) 7. καὶ λέγει. (Matt. iv. 6.) 8. ἦγὼ δὲ λέγω.
 (Matt. v. 32.) 9. ἔχετε; (Matt. v. 46.) 10. ἔχετε. (Matt. vi. 8.)

II.

§ 3. Verbs in -ω, in the imperfect, indicative, active.

ἔλεγον, † *I said, or was saying.* (2 Thess. ii. 5.)

ἔχεσθαι, *thou hadst.* (John xix. 11.)‡

ἐπιστευεν, [he] § *trusted.* (John ii. 24.)

εἶχομεν, *we had.* (Heb. xii. 9.)

ἐπιστεύετε, *you believed.* (John v. 46.)

ἐπιστευον, *they believed.* (John xii. 37.)

Rem. a. The imperfect tense represents an action or state as *continued or repeated* in past time, and may often be rendered into English by *was* and the present participle. In conditional sentences it may refer to present time : e. g. *εἰ γὰρ ἐπιστεύετε Μωϋσῆν, ἐπιστεύετε ἀν ἐμοι,* *for if you believed Moses, you would believe me.* (John v. 46.)

Rem. b. The imperfect tense sometimes has a *conative* force, indicating only the *attempt* to perform an action. Thus in Acts vii. 26, *συνῆλασσον αὐτὸν εἰς εἰρήνην* is to be rendered *he endeavored to reconcile them* and not *he reconciled* or *was reconciling them.* Even the present tense occasionally has this conative force : e. g. *λιθάζετε,* John x. 32.

* For the meanings of words not already defined, see the "Vocabulary" at the end of the book. In accordance with the general custom, the Greek verbs are there given in the first pers. of the pres. ind., and their English equivalents in the infinitive.

† Whenever, in Lessons II. - XXXIII., other verbs are substituted for *πιστεύω* as examples of the inflection of verbs in -ω, the learner is to understand that the corresponding forms of *πιστεύω* are not found in the N. T.

‡ The second pers. sing. and the first pers. pl. of the imperf. ind. act. are of exceedingly rare occurrence in the N. T. Tischendorf's text has *ἔχεις* in this passage.

§ Pronouns in brackets represent subjects which are expressed in the context. For example, in the present passage, the text says *Ιησοῦς ἐπιστευεν,* *Jesus trusted.*

Rem. c. The vowel *e* (rarely *η*), prefixed in certain past tenses to verbs beginning with a consonant, is called the *syllabic augment*. In verbs beginning with *ρ*, the *ρ* is usually doubled after the augment. The few exceptions to the doubling of the *ρ* all occur in other tenses than the imperfect, and but a single case is found outside the epistles.

Rem. d. Verbs beginning with a vowel usually have (in the tenses above referred to) a *temporal augment*, obtained by lengthening the vowel, *α* and *ε* becoming *η* (*ε* sometimes *ει*) and *ɔ* becoming *ω*. Thus *ἀκούω* becomes in the imperf. *ηκουον*.

TRANSLATE

1. ἔλεγεν.¹ (Matt. ix. 21.) 2. εἴχετε. (1 John ii. 7.) 3. ἔλεγοι.² (Matt. xxvi. 5.) 4. νῦν δὲ λέγετε. (John ix. 41.) 5. σὺ πιστεύεις; (John ix. 35.) 6. ἐδίδασκεν. (Matt. v. 2.) 7. ἐκήρυξσεν. (Acts ix. 20.) 8. δουλεύω. (Luke xv. 29.) 9. δουλεύεις.¹ (Gal. iv. 25.) 10. ἀκούετε. (Matt. x. 27.)

¹ The context shows the gender of the subject to be feminine.

² The subject is plural.

III.

§ 4. Verbs in *-ω*, in the future, indicative, active.

πιστεύσω, *I shall*, or *will*, *believe*. (John xx. 25.)

λατρεύσεις, *thou shalt serve*. (Matt. iv. 10).

τίς πιστεύσει; *who will intrust?* (Luke xvi. 11.)

πιστεύσομεν, * *we will believe*. (Matt. xxvii. 42.)

πιστεύσετε; *will you believe?* (John iii. 12.)

πιστεύσουσιν, [they] *will believe*. (John xi. 48.)

Rem. a. The consonant which, in several tenses, stands between the stem and the personal vowel-endings, is called the *tense characteristic*. It is not found in all verbs.

ἔξεις, *thou shalt*, or *wilt*, *have*. (Matt. xix. 21.)

γράψω, *I will write*. (Rev. iii. 12.)

Rem. b. The double consonant *ξ* may originate in any of the three

* This is the reading of the T. R., from which Tisch. differs.

combinations, $\kappa\sigma$, $\gamma\sigma$, $\chi\sigma$; the double consonant ψ , in $\pi\sigma$, $\beta\sigma$, $\phi\sigma$. Thus $\xi\sigma\epsilon\sigma$ becomes $\xi\zeta\epsilon\sigma$, and $\gamma\rho\alpha\phi\sigma\omega$ becomes $\gamma\rho\alpha\psi\omega$.

Rem. c. The aspiration of the ϵ in the future of $\chi\omega$ is merely a relic of the σ with which the root of the verb once commenced.

τηρήσω, I shall, or will, keep. (2 Cor. xi. 9.)

Rem. d. When the last letter of the root of a verb is a short vowel, it is usually lengthened in all tenses except the present and the imperfect. Thus from *τηρέω* we have the future *τηρήσω*.

TRANSLATE

1. βασιλεύσει. (Luke i. 33.) 2. ἀκούστε. (Matt. xiii. 14.) 3. ἀκούσουσιν. (John x. 16.) 4. λατρεύσουσιν. (Acts vii. 7.) 5. βασιλεύσουσιν. (Rev. xx. 6.) 6. πῶς δὲ πιστεύσουσιν; (Rom. x. 14.) 7. ἐτρέχετε καλῶς. (Gal. v. 7.) 8. τηρήσει. (John xiv. 23.) 9. λατρεύσουσιν. (Rev. vii. 15.) 10. ἐγὼ τρέχω. (1 Cor. ix. 26.)

-IV.

§ 5. A verb in *-ω*, in the aorist, indicative, active.

ἐπίστευσα., *I believed.* (2 Cor. iv. 13.)

ἐπίστευσας, thou believedst. (Matt. viii. 13.)

ἐπίστευσεν, he believed. (John iv. 53.)

¹ ἐπιστεύαμεν, we believed, or became believers. (Rom. xiii. 11.)

ἐπιστεύσατε, you believed. (Matt. xxi. 32.)

ἐπιστευσαν, they believed. (John ii. 22.)

Rem. a. The aorist indicative denotes simply the past occurrence of an action or state; but it sometimes has the force of the English perfect or pluperfect. In the dependent modes, except in indirect discourse, the distinction of time between the present and the aorist disappears.

Rem. b. The imperfect and aorist tenses are the only ones which regularly take the *augment*.

§ 6. Nouns, with the article, in the nominative singular.

ὁ πατὴρ ἐλεγεν, the father said. (Mark ix. 24.)

λέγει τῇ μήτηρ, *the mother says.* (John ii. 3.)

Ἐλαμψεν τὸ πρόσωπον, *the face shone*. (Matt. xvii. 2.)

Rem. The article is inflected to indicate gender, number, and case, and must agree in these respects with the noun which it limits. The form ὁ is masculine, ἡ feminine, and τό nenter.*

TRANSLATE

1. ἥκαυσας. (John xi. 41.)
2. ἥκουσα. (John viii. 40.)
3. ἥκουσταμεν. (Luke xxii. 71.)
4. ἥκουσταν. (Luke ii. 20.)
5. ἥκουστεν. (Luke xv. 25.)
6. ἥκαύστατε. (Matt. xxvi. 65.)
7. ἔγραψα. (Rom. xv. 15.)
8. ἔγραψεν. (Mark x. 5.)
9. ἔγραψατε. (1 Cor. vii. 1.)
10. λάμπει. (Matt. v. 15.)

V.

§ 7. Verbs in -ω, in the perfect, indicative, active.

πεπίστευκα, *I have believed, or put trust in.* (2 Tim. i. 12.)
 πεπίστευκας, *thou hast believed.* (John xx. 29.)
 πεπίστευκεν, *he has believed.* (John iii. 18.)
 ἡμεῖς πεπιστεύκαμεν, *we have believed.* (John vi. 69.)
 ὑμεῖς πεπιστεύκατε, *you have believed.* (John xvi. 27.)
 τετηρήκαστι, *v, they have kept.* (John xvii. 6.)

Rem. a. The termination of the third person plural is sometimes *av* instead of *ασι(v)*.

Rem. b. In the perfect and pluperfect tenses, whenever the root begins with a consonant (other than *ρ*, *ζ*, *ξ*, *ψ*) followed by a vowel or a liquid, a special kind of augment called the *reduplication* is generally prefixed to the root. This consists of the first letter of the verb (or, if this is a rough mute, its corresponding smooth) followed by *ε*. In other cases, these tenses simply take the usual augment. There are one or two instances, though not in the T. R., of reduplication in verbs beginning with *ρ*.

§ 8. Nouns of the first declension, in the nominative singular.

ἡ δόξα καὶ ἡ σοφία καὶ ἡ τιμὴ, *glory and wisdom and honor.* (Rev. vii. 12.)

* In the Vocabulary, the gender of nouns is indicated by the article placed after them.

**Ἑλεῖας*,* *Elias*, or *Elijah*. (Matt. xi. 14.)

**Ιούδας*, *Judas*. (Mark xiv. 10.)

ὁ δεσπότης, *Master!* or *Lord!* (Rev. vi. 10.)

Rem. a. Greek nouns are classed together, according to similarity of inflection, into three *declensions*.

Rem. b. Nouns of the first declension are either masculine, ending in *as* or *ης*, or feminine, ending in *a* or *η*.

Rem. c. In the N. T., nouns in *as* of the first declension are, with one or two exceptions, proper names.

Rem. d. Abstract nouns and nominatives used in address often take the article, which must, of course, be omitted in translation.

TRANSLATE

1. τετήρηκα. (John xv. 10.) 2. λαλήσω. (John xiv. 30.) 3.
λελάληκα. (John xiv. 25.) 4. ἐλάλησα. (2 Cor. iv. 13.) 5. καὶ
ἐβασιλεύσαν. (Rev. xx. 4.) 6. δεδουλεύκαμεν. (John viii. 33.) 7.
ἐδουλεύσαν. (Phil. ii. 22.) 8. ἐδουλεύσατε. (Gal. iv. 8.) 9. ἐβασί-
λευσας. (Rev. xi. 17.) 10. Ἡσαΐας ὁ προφήτης. (John i. 23.)

VI.

§ 9. Verbs in -ω, in the pluperfect, indicative, active.

γῆδειν,† *I knew.* (John i. 31.)

γῆδεις,† *thou knewest.* (Matt. xxv. 26.)

δις περιπεπατήκει, *who had walked.* (Acts xiv. 8.)‡

[έβεβουλεύκειμεν, *we had advised.*]

γῆδετε; † *knew ye?* (Luke ii. 49.)

πεπιστεύκεισαν, *they had believed.* (Acts xiv. 23.)

Rem. a. The augment of a verb is seldom and the reduplication never affected by prefixing a preposition to the verb.

Rem. b. In classical Greek, the pluperfect tense usually takes, if possible, the syllabic augment in addition to the reduplication ; but in

* In the T. R. Ἡλίας.

† From the irregular verb *εἰδω*, whose pluperfect has the force of an imperfect. See § 46, *Rem. b.*

‡ Tisch. reads περιπεπάτησεν.

N. T. Greek this is rare. In Acts xiv. 8, the Elzevir text reads περιεπεπατήκει.

Rem. c. Verbs whose roots end in a smooth or middle labial or palatal (see p. 3, 4, *Rem. a*) have the *rough breathing* instead of *κ* for the tense characteristic of the perfect and pluperfect tenses, the consonant combining with the breathing to form the corresponding rough mute.

§ 10. Nouns of the first declension, in the genitive singular, with and without the article.

- τῆς δόξης, of glory. (Acts vii. 2.)
- σοφίας, of wisdom. (Acts. vi. 3.)
- τιμῆς, of honor. (1 Tim. v. 17.)
- * Ἡλείου, of Elias. (Luke iv. 25.)*
- * Ιούδα, of Judas. (Mark vi. 3.)
- τοῦ προφήτου, of the prophet. (Luke iii. 4.)

Rem. a. In translating the genitive case, we are frequently obliged to supply certain prepositions, particularly *of*. This circumlocution may often be avoided by the use of the possessive case, to which the genitive in many respects corresponds.

Rem. b. Nouns of the first declension ending in a vowel commonly have their genitive in *-ης*; but those in *-α* pure (*i. e.* *-α* preceded by a vowel), and usually those in *-ρα*, retain the *α* throughout the singular number. So also does *μνᾶ*, contracted from *μάα*.

Rem. c. Nouns of the first declension in *-ας* not pure form the genitive in *-α*. Some proper names in *-ης* have their genitive in *-η*, but these were not originally Greek words.

Rem. d. Contrary to the rule (*Rem. b*) *Μάρθα* has for its genitive *Μάρθας*, and, in some of the best MSS., the genitive of *Λύδα* is *Λύδας*; but these nouns are from the Hebrew. See § 43.

TRANSLATE

1. ἐβασιλευσεν ἡ ἀμαρτία. (Rom. v. 21.) 2. ἡ ἀγάπη οὐδέποτε ἐκπίπτει. (1 Cor. xiii. 8.) 3. Ἡσαῖας λέγει. (Rom. xv. 12.) 4. ἥκουσεν Ἡρώδης ὁ τετράρχης. (Matt. xiv. 1.) 5. τῆς ἀμαρτίας. (John viii. 34.) 6. τῆς ἀγάπης. (2 Cor. xiii. 11.) 7. Ἡρώδου τοῦ τετράρχου. (Acts xiii. 1.) 8. γῆ Ἰούδα.† (Matt. ii. 6.) 9. ὁ πατὴρ τῆς δόξης. (Eph. i. 17.) 10. μετὰ δόξης. (2 Tim. ii. 10.)

* In Luke i. 17 (the only other passage where this word is found in the gen.), Tisch. reads Ἡλεία.

† See Vocabulary.

VII.

§ 11. Verbs in -ω, in the present, subjunctive, active.

τί λέγω; what shall I say? or, why should I say? (Heb. xi. 32.)

*ἔὰν * προσφέρῃς, if thou bringest.* (Matt. v. 23.)

*δις δὺ * πιστεύῃ, whoever shall believe.* (Mark xi. 23.)

ἴνα λέγωμεν, that we say, or, to say. (2 Cor. ix. 4.)

*καν * πιστεύητε, even if, or though, you believe.* (John x. 38.)†

*ὅταν * λέγωσιν, when they say, are saying, or shall say.* (1 Thess. v. 3.)

Rem. a. Actions and states expressed in the subjunctive mode are simply *conceived* of as *possible*, not affirmed to be *real*.

Rem. b. In some respects, this mode corresponds to the English potential and subjunctive modes; yet it must very often be translated by the indicative, infinitive, or imperative.

Rem. c. In the various tenses of the subjunctive mode, the element of *time* is subordinate to that of *manner*, and, in dependent sentences, is determined by the time of the leading verb. Cf. § 1, *Rem. a.*

§ 12. Nouns of the first declension, in the dative singular, with and without the article.

δόξῃ καὶ τιμῇ, with glory and honor. (Heb. ii. 7.)

ἐν τῇ σοφίᾳ, in wisdom. (Luke ii. 52.)

'Ηλείᾳ, for Elias. (Matt. xvii. 4.)

'Ιούδᾳ, to Judas. (John xiii. 26.)

τῷ δεσπότῃ, to, or for, the master. (2 Tim. ii. 21.)

Rem. a. In translating the dative case, we must often supply prepositions, particularly *to*, *for*, and *with*.

Rem. b. In some MSS. *'Ιωάννει* is found, instead of *'Ιωάννῃ*, as the dative of *'Ιωάννης*.

TRANSLATE

1. ἐβασιλεύσατε. (1 Cor. iv. 8.)
2. ἵνα μὴ λέγω. (Phil. 19.)
3. ὅταν λέγῃ τις.¹ (1 Cor. iii. 4.)
4. ἵνα λέγητε. (1 Cor. i. 10.)
5. ἔχωμεν.² (Heb. xii. 28.)
6. λατρεύωμεν.³ (Heb. xii. 28.)
7. ἔὰν ἔχητε. (Matt.

* See Vocabulary.

† Tisch. reads πιστεύετε.

xvii. 20.) 8. ὅς τὸν μὴ ζχῃ. (Luke viii. 18.) 9. ἵνα εἰχητε. (John v. 40.)
10. ἵνα ζχωσιν. (John x. 10.)

¹ Notice the difference in accent and position between *τις* interrogativa and *τις* indefinite. The latter never stands at the beginning of a sentence.

² The first person of the subjunctiva is often used in exhortations.

³ The context shows that this should be translated by the potential mode, using the auxiliary *may*.

VIII.

§13. A verb in -ω, in the aorist, subjunctive, active.

ἵνα πιστεύσω, that I may believe. (John ix. 36.)

έὰν πιστεύσῃς, if thou believest. (John xi. 40.)

ἵνα πιστεύσῃ, that [it] may believe. (John xvii. 21.)

ἵνα πιστεύσωμεν, that we may believe. (Mark xv. 32.)

μὴ πιστεύσῃτε, believe not. (Matt. xxiv. 23.)

ἵνα πιστεύσωσιν, that they might believe. (John xi. 42.)

Rem. On the aorist subjunctive, see §5, *Rem. a*, and §11, *Rem. a, b, c*.

§14. Nouns of the first declension, in the accusative singular, with and without the article.

δόξαν καὶ τιμήν, glory and honor. (Rev. iv. 9.)

τὴν σοφίαν, the wisdom. (Luke xi. 31.)

Ἐλεάν, Elias. (Matt. xvi. 14.)

Ἰούδαν, Judas. (Mark iii. 19.)

τὸν δεσπότην, the master. (Jude 4.)

Rem. The Greek accusative case does not differ essentially in its uses from the English objective.

§15. Nouns of the first declension, in the vocative singular.

Ἰούδα, Judas! (Luke xxii. 48.)

δέσποτα, Master! or Lord! (Luke ii. 29.)

Rem. The vocative case is used in exclamation and address. In the plural number, and sometimes in the singular, the nominative form is used for the vocative.

TRANSLATE

1. οὐ μὴ πιστεύσῃτε.¹ (Luke xxii. 67.) 2. ἵνα πιστεύσῃτε. (John xi. 15.) 3. έὰν γὰρ μὴ πιστεύσῃτε. (John viii. 24.) 4. μεμίσκευ. (John xv. 18.) 5. μεμισήκασιν. (John xv. 24.) 6. δόξαν οὐ λαμβάνω.

(John v. 41.) 7. καὶ οὐ λαμβάνετε. (John v. 43.) 8. ἀπὸ δόξης εἰς δόξαν. (2 Cor. iii. 18.) 9. Ἰησοῦς * ἐμαρτύρησεν ὅτι προφήτης τιμὴν οὐκ ἔχει. (John iv. 44.) 10. ἐκ τῆς φυλῆς Ἰούδα. (Rev. v. 5.)

¹ The context calls for the auxiliary *will* or *would*.

IX.

§ 16. Verbs in -ω, in the present, optative, active.

[βουλεύομι, *I might advise.*]

[βουλεύοις, *thou mightest advise.*]

πρὶν ἔχοι, *before he has.* (Acts xxv. 16.)

[βουλεύομεν, *we might advise.*]

εἰ πάσχοιτε, *if you suffer.* (1 Peter iii. 14.)

εἰ ἔχοιεν, *if they had.* (Acts xxiv. 19.)

Rem. a. The fundamental idea of the optative mode does not differ from that of the subjunctive; but the conceptions of the former are *more subjective*, looking less to outward realization than those of the latter.

Rem. b. In the optative as in the subjunctive mode, *tense* distinctions have comparatively little to do with the indication of *time*, which, in dependent sentences, is determined by the leading verb.

Rem. c. This mode is rarely used by the N. T. writers.

§ 17. Nouns of the first declension, in the plural number, with the article.

N. *αἱ ἀμαρτίαι, the sins.* (Matt. ix. 2.)

G. *τῶν ἀμαρτιῶν, of our sins.* (Col. i. 14.)

D. *ταῖς ἀμαρτίαις, to our sins.* (1 Peter ii. 24.)

A. *τὰς ἀμαρτίας, the sins.* (Heb. ii. 17.)

N. *οἱ προφῆται, the prophets.* (Matt. vii. 12.)

G. *τῶν προφητῶν, of the prophets.* (Matt. xvi. 14.)

D. *τοῖς προφήταις, to the prophets.* (Luke vi. 23.)

A. *τοὺς προφήτας, the prophets.* (Matt. v. 17.)

Rem. The article often has the force of a possessive pronoun, whose person and number must be determined from the context.

* The T. R. reads ὁ Ἰησοῦς. It is not uncommon for proper names to take the article.

TRANSLATE

1. ἀπὸ τῆς Γαλιλαίας εἰς τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην. (Matt. iii. 13.) 2. ἐγὼ χρείαν ἔχω. (Matt. iii. 14.) 3. παρὰ τὴν θάλασσαν τῆς Γαλιλαίας. (Matt. iv. 18.) 4. εἰς τὴν θάλασσαν. (Matt. iv. 18.) 5. οὐτως γάρ ἐδίωξαν τοὺς προφήτας. (Matt. v. 12.) 6. δις ἀν φονεύσῃ. (Matt. v. 21.) 7. χρείαν ἔχετε. (Matt. vi. 8.) 8. σταν μηστεύητε. (Matt. vi. 16.) 9. ἐπὶ τῆς γῆς. (Matt. vi. 19.) 10. κλέπται διορύσουσιν καὶ κλέπτουσιν. (Matt. vi. 19.)

X.

§ 18. Verbs in -ω, in the aorist, optative, active.

[Βούλευσαιμι, *I might advise.*]

[Βούλεύσαις, *thou mightest advise.*]

περισσεύσαι, *may [he] cause to abound.* (1 Thess. iii. 12.)

[Βούλεύσαιμεν, *we might advise.*]

[Βούλεύσαιτε, *you might advise.*]

τι ἀν ποιήσετεν, or -ατεν, *what they should do.* (Luke vi. 11.)

Rem. On the aorist optative, see § 5, *Rem. a*, and § 16, *Rem. a, b.*

§ 19. Nouns of the second declension, with the article.

Singular.

N. ὁ [ἱ] ἀνθρωπος.* (Matt. xii. 35.)	τὸ ἔργον. (Rom. xi. 6.)
G. τοῦ [τῆς] ἀνθρώπου. (Matt. viii. 20.)	τοῦ ἔργου. (1 Thess. i. 3.)
D. τῷ [τῇ] ἀνθρώπῳ. (Matt. xviii. 7.)	τῷ ἔργῳ. (1 Cor. xv. 58.)
A. τὸν [τὴν] ἀνθρωπον. (Matt. xv. 11.)	τὸ ἔργον. (Mark xiii. 34.)
V. ἀνθρωπε. (Rom. ii. 1.)	

Plural.

N. οἱ [αἱ] ἀνθρωποι. (Luke vi. 26.)	τὰ ἔργα. (John iii. 19.)
G. τῶν ἀνθρώπων. (Matt. v. 13.)	τῶν ἔργων. (Heb. iv. 3.)
D. τοῖς [ταῖς] ἀνθρώποις. (Matt. vi. 5.)	τοῖς ἔργοις. (John x. 38.)
A. τοὺς [τὰς] ἀνθρώπους. (Luke vii. 31.)	τὰ ἔργα. (Matt. v. 16.)

Rem. a. Nouns of the second declension end regularly in *os* and *ov*, exceptionally in *ws*. Those in *-ov* are of the neuter gender; the rest are either masculine, feminine, or common.

* "Ανθρωπος is of the com. gender, though found in the N. T. with the masc. article only.

Rem. b. The oblique cases of those in *-ωs* all end in *ω* [the D. in *φ*], the A. having also a form in *-ων*. The A. *ἀνώγεον* (T. R. Mark xiv. 15, Luke xxii. 12) has, in classical Greek, nominatives in *ων* and *ως*.

Rem. c. In John xix. 36, *δστοῦν* is a contraction from *δστέον*.

Rem. d. From *νός* has arisen, by contraction, *νοῦς* (1 Cor. xiv. 14), which, however, is inflected after the analogy of the third declension, thus : G. *νοός* (Rom. vii. 23), D. *νοῦ* (Rom. xiv. 5), A. *νοῦν* (Luke xxiv. 45). The forms *πλοός* (Acts xxvii. 9) and *πλοῦν* (Acts xxi. 7) also point to a nominative *πλοῦς* = *πλόος*.

Rem. e. In neuters, whether of the second or third declension, the accusative is always like the nominative and in the plural ends in *a*.

XI.

TRANSLATE

1. ἔξουσίαν ἔχει ὁ νίδιος τοῦ ἀνθρώπου¹ ἐπὶ τῆς γῆς. (Matt. ix. 6.) 2. ὁ δὲ νίδιος τοῦ ἀνθρώπου οὐκ ἔχει ποῦ τὴν κεφαλὴν κλίνη. (Matt. viii. 20.) 3. καὶ λέγουσιν· ἴδοὺ ἀνθρωπός φάγος² καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἀμαρτωλῶν. (Matt. xi. 19.) 4. λέγει τῷ ἀνθρώπῳ. (Matt. xii. 13.) 5. οὐ γὰρ βλέπεις εἰς πρόσωπον ἀνθρώπων,³ ἀλλ᾽⁴ ἐπ᾽⁴ ἀληθείας⁵ τὴν ὁδὸν τοῦ θεοῦ⁶ διδάσκεις. (Mark xii. 14.) 6. τὰ ἔργα τοῦ θεοῦ. (John vi. 28.) 7. τὰ μημεῖα τῶν προφήτων. (Luke xi. 47.) 8. ἐν ταῖς ἡμέραις τοῦ νιδού τοῦ ἀνθρώπου. (Luke xvii. 26.) 9. ἡ βασιλεία τοῦ θεοῦ. (Luke xvii. 21.) 10. ἐπὶ τὸν νιδὸν τοῦ ἀνθρώπου. (John i. 52.)

¹ Nouns used in their widest comprehension, or in a generic sense, may take the article.

² In translating the words *ἀνθρώπος φάγος*, we may either insert a relative phrase, thus: *a man [who is] a glutton*, or we may drop the word *man* and say simply *a glutton*.

³ *ἀνθρώπων* may be translated either of *men* or *men's*; but if the former rendering is used, an article must be supplied with *πρόσωπον*.

⁴ Final short vowels, except *υ*, may be elided, when the next word begins with a vowel. This elision is indicated by an apostrophe in the place of the vowel.

⁵ In connection with *ἀληθείας* we cannot translate *ἐντί* literally, but we may render the two words by the equivalent adverb *truly*, or the phrase *of a truth*.

⁶ To distinguish Jeshoshah from the heathen deities, he was called ὁ Θεός, ταῦς *god*, and sometimes ὁ θεὸς τῶν θεῶν, *the god of the gods*, or *the supreme god*. See Ps. cxxxvi. 2 (in the Septuagint cxxxv. 2).

XII.

§ 20. Verbs in *-ω*, in the present, imperative, active.

πιστεύε, believe (thou). (Mark v. 36.)

βασιλεύετω, let [it] reign. (Rom. vi. 12.)

πιστεύετε, believe (ye). (Mark i. 15.)

δουλευέτωσαν, let them serve. (1 Tim. vi. 2.)

Rem. General precepts commonly take the form of the *present imperative*, while *particular commands* are put in the *aorist* (imperative or subjunctive), in accordance with the usual distinction between these tenses. There is no distinction in point of time between the present and the aorist imperative.

§ 21. The third declension of nouns.

Rem. a. To the third declension belong all nouns which have one more syllable in the genitive than in the nominative. They are of all genders and have a great variety of endings.

Rem. b. The true stem, in nouns of this declension, is usually to be sought in the genitive case, having undergone some euphonic change in the nominative.

§ 22. Nouns of the third declension with the genitive ending *ατος*.

Singular.

N. *βρῶμα.* (John iv. 34.)

G. *βρώματος.* (Rom. xiv. 20.)

D. *βρώματι.* (Rom. xiv. 15.)

A. *βρῶμα.* (Rom. xiv. 15.)

Plural.

βρώματα. (1 Cor. vi. 13.)

βρωμάτων. (1 Tim. iv. 3.)

βρώμασιν. (1 Cor. vi. 13.)

βρώματα. (Matt. xiv. 15.)

Rem. a. All nouns belonging here are neuter.

Rem. b. They end either in *ω*, *αρ* (only *φρέαρ*), *ας*, *ν* (only *γόνν*), or *ωρ* (only *ῦδωρ*).

Rem. c. In Rom. xiv. 21 and 1 Cor. viii. 13, we find the acc. pl. of *κρέας* contracted, by syncope, to *κρέα*.

Rem. d. As the dat. of *γῆρας*, we find, in Luke i. 36, the syncopated form *γήρη* (T. R.) or *γήρει* (Tisch.).

Rem. e. The linguals, *τ*, *δ*, *θ*, *ζ*, are always dropped before *σ*, *κ*, *γ*, *χ*. Hence *βρώμασιν* for *βρώματον*.

Rem. f. In the dative plural, the final *v* is often dropped before a consonant.

TRANSLATE

1. μὴ ἔνεκεν βράματος κατάλυε τὸ ἔργον τοῦ θεοῦ. (Rom. xiv. 20.)
2. καὶ ηὐοιξεν τὸ φρέαρ τῆς ἀβύσσου. (Rev. ix. 2.)
3. θησαυρίζετε θησαυροὺς ἐν οὐρανῷ. (Matt. vi. 20.)
4. ἐν τοῖς ὑδασιν. (Matt. viii. 32.)
5. καὶ ἴδον φωνῇ ἐκ τῶν οὐρανῶν. (Matt. iii. 17.)
6. ὑπὸ τοῦ πνεύματος. (Matt. iv. 1.)
7. παραβολὴν ἐλάλησεν. (Matt. xiii. 33.)
8. σημεῖα ἐν ἡλίῳ καὶ σελήνῃ καὶ ἀστροῖς. (Luke xxi. 25.)
9. ἐν ταῖς ἡμέραις Ἡρώδου. (Luke i. 5.)
10. ἐν πνεύματι καὶ ἀληθείᾳ. (John iv. 24.)

XIII.

§ 23. Verbs in *-ω*, in the aorist, imperative, active.

πιστευσον, believe (*thou*). (Acts. xvi. 31.)
ἀκουσάτω, let *him* hear. (Rev. xiii. 9.)
πιστεύσατε, believe (*ye*). (John x. 38.)*
γαμεσάτωσαν, let *them* marry. (1 Cor. vii. 9.)

Rem. See § 20, *Rem.* -

§ 24. Nouns of the third declension with the genitive endings *δος* and *θος*.

Singular.

N. ἐλπίς. (Acts xvi. 19.)
 G. ἐλπίδος. (Acts xxiii. 6.)
 * D. ἐλπίδῃ. (Acts ii. 26.)
 A. ἐλπίδα. (Acts xxiv. 15.)

Plural.

πόδες. (Acts v. 9.)
 ποδῶν. (Matt. v. 35.)
 ποσὶ(ν). (Matt. vii. 6.)
 πόδας. (Matt. xv. 30.)

Rem. a. The nouns belonging here are those in *-αις* G. *-αιδος* (only δὴ *παιᾶς*), *-ας* G. *-αδος*, *-εις* G. *-ειδος*, *-ις* G. *-ιδος*, *-ους* G. *-οδος* (only δὲ *πούς*), *-υς* G. *-υδος*, and *-ις* G. *-ιθος* (only δὴ *δρυς*). They are all feminine excepting *παιᾶς*, *ποάς*, and *δρυς*.

Rem. b. In Rev. xx. 1, some MSS. have *κλεῖν*, instead of *κλεῖδα*, as the acc. sing. of *κλεῖς*. In one or two instances we find the acc. pl. *κλεῖδας* syncopated into *κλεῖς*.

* Tisch, reads *πιστεύετε*.

Rem. c. In the N. T., the acc. sing. of *ξρις* is only *ξριν* (Phil. i. 15). Besides the regular nom. pl. *ξριδες*, the syncopated form *ξρεις* occurs in some texts, and the same form is used for the acc. pl. in Titus iii. 9.

§ 25. Nouns of the third declension with the genitive endings *ητος*, *ιτος*, and *ωτος*.

Rem. a. The corresponding nom. endings are *ης*, *ις* or *ις*, and *ως*.

Rem. b. Of the nouns belonging here, *φως* and *μέλι* are neuter and inflected like *βρῶμα* (§ 22) : the rest are masculine (excepting *χάρις*, *έσθις* and abstracts in *-στης* and *-υτης*), and are inflected like the examples in § 24.

Rem. c. We may also place here the neuter noun *σῶς* (G. *ώτας*), which in the Doric dialect had the form *ῶς*.

Rem. d. The acc. sing. of *χάρις* is much oftener *χάριν* than *χάριτα*.

TRANSLATE

1. ἀκούσατε τὴν παραβολήν. (Matt. xiii. 18.)
2. ἀκαυσάτωσαν.
- (Luke xvi. 29.)
3. περὶ Ἡρωδιάδος. (Luke iii. 19.)
4. ὁ θεὸς τῆς ἐλπίδος. (Rom. xv. 13.)
5. πόδας ἔνιψεν. (1 Tim. v. 10.)
6. ἡ κλεῖς τοῦ φρέατος τῆς ἀβύσσου. (Rev. ix. 1.)
7. ἔχω τὰς κλεῖς. (Rev. i. 18.)
8. μανθανέτωσαν. (Titus iii. 14.)
9. ἀδελφέ. (Phil. 20.)
10. εἰς τὴν Ἑλλάδα. (Acts xx. 2.)

XIV.

§ 26. Verbs in *-ω*, in the infinitive, active.

Present. πιστεύειν, to believe. (1 Tim. i. 16.)

Aorist. πιστεύσαι, to believe. (John v. 44.)

Perfect. πεποιηκέναι, to have done. (John xii. 18.)

Rem. a. The modal distinction noticed in § 1, *Rem. a.*, and § 5, *Rem. a.*, between the present and aorist tenses, must be borne in mind with regard to the infinitive forms. In these tenses, the distinction of time, which is found in the indicative mode, ordinarily disappears in the infinitive.

Rem. b. When the time element is retained, the present infinitive may often be translated by the present indicative, and the aorist by the imperfect or pluperfect indicative preceded by *that*.

Rem. c. The perfect is equivalent sometimes to the perfect and sometimes to the pluperfect indicative preceded by *that*. Thus, in John xii. 18, the Greek idiom, *heard him to have done*, becomes, in good English, *heard that he had done*.

§ 27. Nouns of the third declension with the genitive endings *κος*, *γος*, *χος*, *κτος*, *πος*, *βος*.

Rem. a. The first four endings belong to nouns in *-ξ*, the last two to nouns in *-ψ*.

Rem. b. Two anomalous nouns may be placed here, *γυνή* (G. *γυναικός* V. *γύναι*) and *γάλα* (G. *γάλακτος*).

Rem. c. These nouns are all either masculine or feminine (with the exception of *τὸ γάλα*), and are inflected like the examples in § 24.

Rem. d. In *ἀλώπηξ* (G. *ἀλώπεκος*), *ε* is lengthened to *η* only in the nominative singular.

TRANSLATE

1. *τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας.* (Luke xii. 45.) 2. *νίπτειν τοὺς πόδας τῶν μαθητῶν.* (John xiii. 5.) 3. *τίς ποιμαίνει ποίμνην καὶ ἐκ τοῦ γάλακτος τῆς ποίμνης οὐν̄ ἐσθίει;* (1 Cor. ix. 7.) 4. *χωρὶς γυναικῶν καὶ παιδίων.* (Matt. xiv. 21.) 5. *πρὸς γυναῖκα χήραν.* (Luke iv. 26.) 6. *μνημονεύετε¹ τῆς γυναικὸς Λώτ.²* (Luke xvii. 32.) 7. *τῇ γυναικὶ ἔλεγον.³* (John iv. 42.) 8. *γύναι, τί κλοίεις;* (John xx. 13.) 9. *γυνῆ ὀνόματι⁴ Λυδίᾳ.* (Acts. xvi. 14.) 10. *ἐδίωξεν τῇ γυναικὶ.* (Rev. xii. 13.)

¹ See § 82, VI.

² Plural number.

³ See § 43.

⁴ "by name." See § 82, XVI.

XV.

§ 28. Active participles of verbs in *-ω*, in the nominative, singular, masculine.

Present. *πιστεύων, believing.* (Acts xxiv. 14.)

Future. *κακώσων, about to harm.* (1 Peter iii. 13.)

Aorist. *πιστεύσας, having believed.* (Mark xvi. 16.)*

Perfect. *πεπιστευκώς, having believed.* (Acts xvi. 34.)

* Mark xvi. 9–20 is not considered genuine by Tischendorf.

Rem. a. Participles have masc., fem. and neut. endings, and are inflected like nouns and adjectives. See § 61.

Rem. b. Although the aorist and perfect participles sometimes require the same translation, yet they are not identical in force, since the former describes an action as having occurred previously to, the latter as already completed at, the time of some other event.

§ 29. Nouns of the third declension with the genitive ending *ντος*.

Singular.

N. ἀρχων. (Matt. ix. 18.)	ἀρχοντες. (Matt. xx. 25.)
G. ἀρχοντος. (Matt. ix. 23.)	ἀρχόντων. (Luke xiv. 1.)
D. ἀρχοντι. (Matt. ix. 34.)	ἀρχονσι(ν). (Acts xiv. 5.)
A. ἀρχοντα. (Matt. xii. 58.)	ἀρχοντας. (Luke xxiii. 13.)

Plural.

Rem. a. The nouns belonging here are those in -ας G. -αντος, -ης G. -εντος (only three proper names derived from the Latin), -ους G. -ωντος (only δόσις), and -ων G. -ωντος, all which are masculine.*

Rem. b. ν is often dropped before σ, and if a following lingual has also been dropped (see § 22, *Rem. e*) the preceding vowel is generally lengthened. Thus we find ἀρχονσιν and not ἀρχοντσιν.

TRANSLATE

1. ἐλπίδα ἔχων. (Acts. xxiv. 15.)	2. εἰς τὴν οἰκίαν τοῦ ἀρχοντος. (Matt. ix. 23.)
3. ὁ φθαλμὸν ἀντὶ ὁφθαλμοῦ καὶ ὁδόντα ἀντὶ ὁδόντος. (Matt. v. 38.)	4. ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὁδόντων. (Matt. viii. 12.)
5. ἔβρυχον τοὺς ὁδόντας. (Acts vii. 54.)	6. ἔμπροσθεν τῶν ποδῶν τοῦ ἀγγέλου. (Rev. xxii. 8.)
7. ἀκούετω. (Matt. xiii. 9.)	8. οὐ τί ἐγώ θέλω ἀλλὰ τί σύ. (Mark. xiv. 36.)
ἡ ἀμαρτία. (Rom. vi. 12.)	9. μὴ οὖν βασιλευέτω. (Mark. i. 7.)
	10. λῦσαι τὸν ἴμαντα. (Mark. i. 7.)

XVI.

§ 30. Verbs in -ω, in the present, indicative, passive (and middle).

τι διώκομαι; why am I persecuted? (Gal. v. 11.)
σὺ ἐπονομάζῃ, thou art named, or called. (Rom. ii. 17.)

* As the G. of Σολομών, the T. R. has Σολομῶντος, but Tisch. usually Σολομῶνος.

πιστεύεται, it is believed, or, man believes. (Rom. x. 10.)

ἡμεῖς ἀνακριόμεθα, we are examined. (Acts iv. 9.)

δύεσθε, you are led. (Gal. v. 18.)

ἀγονται, [they] are led. (Rom. viii. 14.)

Rem. a. The middle voice does not differ, in its forms, from the *passive*, except in the future and aorist tenses. In force, it is either reflexive, or denotes that the agent does something or causes something to be done for himself. Sometimes it seems to be simply equivalent to the active voice. For examples, see §§ 36 and 41.

Rem. b. If, in combining prepositions and verbs, two vowels come together, the preposition (unless it be *περί* or *πρό*) loses its final vowel. Thus we find *ἐπαναμάχη* and not *ἐπιαναμάχη*.

Rem. c. In the second pers. sing. the termination *ει* is sometimes found.

§ 31. Nouns of the third declension with the genitive ending *εως*.

Singular.

N. *βασιλεύς*. (Matt. xiv. 9.)

G. *βασιλέως*. (Matt. ii. 1.)

D. *βασιλεῖ*. (Matt. xviii. 23.)

A. *βασιλέα*. (Matt. i. 6.)

V. *βασιλεῦ*. (Acts xxv. 26.)

Plural.

βασιλεῖς. (Matt. xvii. 25.)

βασιλέων. (Matt. xi. 8.)

βασιλεῦντος. (Rev. x. 11.)

βασιλεῖς. (Luke xxi. 12.)

Rem. a. Nouns with the genitive ending *εως* have as nominative endings *αυς* (only *ναύς*), *ευς*, *ης* (only *Μωσῆς*), *ι* (only *σιναπι*), *ις*, *υς* (only *πῆχυς*).

Rem. b. Those in *-ευς* and *-ης* are masculine, those in *-ι* neuter, and the rest (almost without exception) feminine.

Rem. c. Those in *-αυς*, *-ις* and *-υς* form the accusative in *ν*. Thus from *ναύς* we have the accusative *ναῦν* (Acts xxvii. 41), from *πλοτην* the A. *πλοτιν* (Matt. xvii. 20), from *πῆχυς* the A. *πῆχυν* (Matt. vi. 27).

Rem. d. *Μωσῆς* (in most modern editions *Μωυσῆς*) has a D. in *-ῆ* and an A. in *-ῆν*, besides the regular forms.

Rem. e. In the printed editions, *πῆχεων* is contracted to *πηχῶν*; but some of the MSS. have the uncontracted form.

TRANSLATE

1. *λεπροὶ καθαρίζονται*. (Matt. xi. 5.)
2. *ἐν τοῖς οἴκοις τῶν βασιλέων*. (Matt. xi. 8.)
3. *πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις*; (Acts xxvi. 27.)
4. *καὶ ἤκουσεν ὁ βασιλεὺς Ἡράδης*. (Mark vi. 14.)

5. ἐν ταῖς ἡμέραις Ἡρώδου τοῦ βασιλέως τῆς Ἰουδαίας. (Luke i. 5.)
 6. ὁ ἄρχων τῶν βασιλέων τῆς γῆς. (Rev. i. 5.) 7. ἐκ τοῦ στόματος τοῦ ψευδοπροφήτου. (Rev. xvi. 13.) 8. ἐγὼ βράσιν ἔχω. (John iv. 32.)
 9. ἐὰν ἔχητε πίστιν ὡς κόκκον σινάπεως. (Matt. xvii. 20.) 10. διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς πίστεως. (Acts. xiii. 8.)

XVII.

§ 32. Verbs in -ω, in the imperfect, indicative, passive (and middle).

ἐνεκοπτόμην, *I was hindered.* (Rom. xv. 22.)

ῆρχουν, *thou wast coming.* (Acts ix. 17.)

ῆγετο, *he was led.* (Luke iv. 1.)

κατειχόμεθα, *we were held, or bound.* (Rom. vii. 6.)

ῆγεσθε, *you were led.* (1 Cor. xii. 2.)

ῆγοντο, [they] *were led.* (Luke xxiii. 32.)

Rem. a. Whenever ν comes before a palatal, it is changed into γ. Thus in Acts xxiv. 4 we find ἐγκόπτω instead of ἐνεκόπτω. The introduction of a vowel after the γ changes the consonant back to ν, as in ἐνεκοπτόμην.

§ 33. Nouns of the third declension with the genitive ending ρος preceded by a vowel.

Singular.

N. χείρ. (Luke i. 66.)

G. χειρός. (Luke i. 71.)

D. χειρί. (Luke iii. 17.)

A. χείρα. (Luke v. 13.)

Plural.

χεῖρες. (Acts xx. 34.)

χειρῶν. (Luke iv. 11.)

χειρὶς(ν). (Luke vi. 1.)

χεῖρας. (Luke iv. 40.)

Rem. a. The nouns belonging here are those in -αρ G. -αρος, -ειρ G. -ειρος (only χείρ), -ηρ G. -ηρος, -ηρ G. -ερος, -υρ G. -υρος (only πῦρ), -υς G. -υρος (only μάρτυς), and -ωρ G. -օρօս.

Rem. b. These nouns are all masculine, except ἡ χείρ and τὸ πῦρ.

Rem. c. The D. pl. of μάρτυς is μάρτυσιν. (Acts x. 41.)

TRANSLATE

1. ἐθεραπεύοντο. (Acts xxviii. 9.) 2. βάλλει ὕδωρ εἰς τὸν μιπτῆρα. (John xiii. 5.) 3. διὰ τῆς ἐπιθέσεως τῶν χειρῶν τῶν ἀποστόλων. (Acts

viii. 18.) 4. διὰ χειρὸς Βαρνάβα καὶ Σαῦλου. (Acts xi. 30.) 5. Παῦλος κατέσεισεν τῇ χειρὶ¹ τῷ λαῷ. (Acts xxii. 40.) 6. κατασείσας τὴν χεῖρα. (Acts xix. 33.) 7. πολλάκις γὰρ πίπτει εἰς τὸ πῦρ καὶ πολλάκις εἰς τὸ ὕδωρ. (Matt. xvii. 15.) 8. γλῶσσαι ὥστε πυρός. (Acts ii. 3.) 9. εἰς τὴν λίμνην τοῦ πυρός. (Rev. xx. 10.) 10. κατὰ τὸν ἄρχοντα τῆς ἵξουσίας τοῦ ἀέρος. (Eph. ii. 2.)

¹ See § 82, XIV.

XVIII.

§ 34. Verbs in -ω, in the future, indicative, passive.

σωθήσομαι,* *I shall be cured.* (Matt. ix. 21.)

σωθήσῃ, *thou shalt be saved.* (Acts xi. 14.)

σωθήσεται, *he will be kept safe.* (John x. 9.)

σωθησόμεθα, *we shall be saved.* (Rom. v. 9.)

ἀχθήσεσθε, *you will be led.* (Matt. x. 18.)

βασανισθήσονται, *they will be tormented.* (Rev. xx. 10.)

Rem. a. When two mutes come together, they must both be either smooth, middle, or rough, and the character of the second determines that of the first. Thus, in *ἀχθήσεσθε*, the rough tense-characteristic θ necessitates the change of the middle mute γ into its corresponding rough. See p. 3, 4, *Rem. c.*

Rem. b. When τ, δ, θ, or ξ comes before τ, δ, θ, ξ, or μ, the former consonant is usually changed into σ. Thus instead of *βασανιζθήσονται* we have *βασανισθήσονται*.

§ 35. Nouns of the third declension with the genitive ending ρος preceded by a consonant.

Singular.

N. πατήρ. (Matt. v. 48.)

G. πατράς. (Matt. ii. 22.)

D. πατρί. (Matt. vi. 1.)

A. πατέρα. (Matt. iv. 22.)

V. πάτερ. (Matt. vi. 9.)

Plural.

πατέρες. (Luke vi. 23.)

πατέρων. (Luke i. 17.)

πατράσιν. (Acts. vii. 44.)

πατέρας. (Acts. vii. 19.)

* The pres. act. of this verb is *σώζω*, but the fut. and aor. pass. are derived from a form without the ξ.

Rem. a. Five nouns (*ἡ μήτηρ, ἡ θυγάτηρ, ἡ γαστήρ, ὁ πατήρ, ὁ ἀνήρ*), which would regularly have the ending *ερος* in the G., drop the *ε* in the G. and D. sing. and D. pl. In the D. pl. they also insert *a* before the case ending.

Rem. b. In place of the omitted *ε*, *ἀνήρ*, for the sake of euphony, has *δ*.

TRANSLATE

1. ἐπιστρέψαι καρδίας πατέρων ἐπὶ τέκνα. (Luke i. 17.)
2. ἐκάκωσεν τοὺς πατέρας. (Acts vii. 19.)
3. πατέρα ἔχομεν τὸν Ἀβραάμ. (Matt. iii. 9.)
4. πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς. (Matt. xi. 25.)
5. ἡ μήτηρ τῶν νιῶν Ζεβεδαίου. (Matt. xx. 20.)
6. μετὰ τῶν ἀνδρῶν. (Luke xi. 31.)
7. ἀνὴρ ὄνοματι¹ Ἰωσῆφ. (Luke xxiii. 50.)
8. ἄνδρα οὐκ ἔχω. (John iv. 17.)
9. ἐκ τῶν θυγατέρων Ἀαρὼν. (Luke i. 5.)
10. ὁ πατὴρ τοῦ παιδίου ἐλεγεν· πιστεύω. (Mark ix. 24.)

¹ See § 82, XVI.

XIX.

§ 36. Verbs in -ω, in the future, indicative, middle.

ἔγω καυχήσομαι, *I will boast.* (2 Cor. xi. 18.)

ἀκούσῃ, *thou shalt hear.* (Acts xxv. 22.)

ζήσεται, [he] shall, or will, *live.* (John xi. 25.)

ἀκουσόμεθα, *we will hear.* (Acts xvii. 32.)

ἀκούσεσθε, *you shall hear.* (Acts iii. 22.)

ἀκούσονται, *they will hear.* (Acts xxi. 22.)

Rem. a. Those verbs which are not used in the active voice, but which, in their passive or middle forms, have an active signification, are called passive or middle *deponents*. Some verbs are deponent only in particular tenses.

Rem. b. In some MSS. and editions, *ει* is also found as an ending of the second pers. sing. in the fut. indic. middle.

§ 37. Nouns of the third declension with the genitive ending νος.

Rem. a. These nouns are inflected like *χειρ* (§ 33), but drop *ν* before *-σιν* in the D. plural, the preceding vowel remaining the same as in the genitive.

Rem. b. They have the endings *ην* G. *ηνος*, *ην* G. *ενος*, *ων* G. *ινος* (only *ώδιν*), *ις* G. *ινος* (only Σαλαμίς), *ων* G. *ωνος*, *ων* G. *ονος*.

Rem. c. *φρήν*, *ώδιν*, Σαλαμίς, and *ἄλων* are fem., the rest masc.

TRANSLATE

1. ὁσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων. (Matt. xxv. 32.)
2. ἥκουσα φωνὴν ἐκ τοῦ οὐρανοῦ. (Rev. x. 4.)
3. ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα. (Matt. xx. 4.)
4. τί ποιήσεις δικύριος τοῦ ἀμπελῶνος; (Mark xii. 9.)
5. μὴ οὐκ ἔχομεν ἔξουσίαν ἀδελφὴν γυναικα περιάγειν; (1 Cor. ix. 5.)
6. τίς φυτεύει ἀμπελῶνα; (1 Cor. ix. 7.)
7. μὴ ἀδικήσῃς τὴν γῆν μήτε τὴν θάλασσαν μήτε τὰ δένδρα. (Rev. vii. 3.)
8. ίδον ἔρχεται μετὰ τῶν νεφελῶν. (Rev. i. 7.)
9. καὶ ἐβλασφήμησαν οἱ ἄνθρωποι τὸν θεόν ἐκ τῆς πληρῆς τῆς χαλάζης. (Rev. xvi. 21.)
10. βασιλεὺς βασιλέων καὶ κύριος κυρίων. (Rev. xix. 16.)

XX.

§ 38. Verbs in -ω, in the aorist, indicative, passive.

ἐπιστεύθην ἐγώ; *I was intrusted with.* (1 Tim. i. 11.)

σὺ ἐγενήθης, *thou wast born.* (John ix. 34.)

ἐπιστεύθη, [it] was believed. (2 Thess. i. 10.)

ἔσωθημεν, we were saved. (Rom. viii. 24.)

ἥγοράσθητε, you were bought. (1 Cor. vi. 20.)

ἐπιστεύθησαν, they were intrusted with. (Rom. iii. 2.)

Rem. Many verbs insert σ before θ in the aor. pass.

§ 39. Nouns of the third declension with the genitive ending ους.

Singular.

- N. *ὄρος*. (Luke iii. 5.)
- G. *ὄρους*. (Matt. v. 14.)
- D. *ὄρει*. (Matt. xvii. 20.)
- A. *ὄρος*. (Matt. iv. 8.)

Plural.

- ὄρη. (Rev. xvi. 20.)
- ὄρέων. (Rev. vi. 15.)
- ὄρεσι(ν). (Mark. v. 5.)
- ὄρη. (Matt. xviii. 12.)

Rem. a. There belong here all neuters in -ος, the masculines Διοτρεφῆς and Ἐρμογένης (which, however, occur in the N. T. only in the nominative) and the feminines *αἰδὼς* (found only in the genitive) and *πειθώ* (D. *πειθοῖ*, found as a various reading in 1 Cor. ii. 4). See § 47, *Rem. b.*

Rem. b. In the neuters, the ending *oūs* has been contracted from *eos*, *ei* from *eī*, and *η* from *ea*. The G. pl. *-eōw* is usually contracted to *-ōw*; *δρέων* (Rev. vi. 15) and *χειλέων* (Heb. xiii. 15) being exceptions. The G. *αἰδοῦς* (1 Tim. ii. 9)=*αἰδός*.

§ 40. Nouns of the third declension with the genitive ending *oōs*.

Rem. Only ὁ ἡ βοῦς and ὁ χοῦς belong here. In the A. sing. they have *βοῦν* (Luke xiii. 15) and *χοῦν* (Mark vi. 11), the latter word being found in no other case. In the pl., the G. *βοῶν* (Luke xvi. 19) and the A. *βόας* (John ii. 14) occur.

TRANSLATE

1. ἀνήγθημεν. (Acts xxvii. 2.)
2. ἐβαρήθημεν. (2 Cor. i. 8.)
3. ἀναβαίνει εἰς τὸ ὅρος. (Mark iii. 13.)
4. ἐν τοῖς ὅρεσιν. (Mark v. 5.)
5. τότε ἀρξονται λέγειν τοῖς ὅρεσιν. (Luke xxiii. 30.)
6. ἡ φιλαδελφία μενέτω. (Heb. xiii. 1.)
7. διὰ τὸ μὴ ἔχειν¹ βάθος γῆς. (Matt. xiii. 5.)
8. ἐμβλέψατε εἰς τὰ πετεινὰ τοῦ οὐρανοῦ. (Matt. vi. 26.)
9. ἐπὶ ἡγεμόνας δὲ καὶ βασιλεῖς ἀχθίσευθε. (Matt. x. 18.)
10. ὑμεῖς σὺν ἀκούσατε τὴν παραβολήν. (Matt. xiii. 18.)

¹ The inf. with the neut. article is equivalent to a participial substantive.

XXI.

§ 41. Verbs in *-ō*, in the aorist, indicative, middle.

ἔμιψάμην, *I washed.* (John ix. 15.)
 κατηρτίσω, *thou didst prepare.* (Matt. xxi. 16.)
 ἐνίψατο, *he washed.* (John ix. 7.)
 ἤμεις ἐδεξάμεθα, *we received.* (Acts xxviii. 21.)
 ἦτήσασθε, *you asked.* (Acts iii. 14.)
 ἦτήσαντο, *they asked.* (Acts xiii. 28.)

§ 42. Nouns of the third declension with the genitive ending *oōs*.

Rem. a. These end, in the N., in *v* and *vs*, and are inflected similarly to the examples in § 24, except that they have the termination *v* in the accusative, instead of *a*. Cf. § 31, *Rem. c.*

Rem. b. Those in -υ are neuter, those in -ης feminine, with the following exceptions : ὁ βότρυς, ὡς ιχθύς, ὡς στάχυς, and ὡς ὄντας.

§ 43. Nouns borrowed from the Hebrew.

Rem. Many of these are indeclinable in their Greek form, some are inflected like the examples already given, and others have a peculiar declension. Ἰησοῦς has G. D. and V. Ἰησοῦν and A. Ἰησοῦν. Λευεὶς (or Λευτής) has G. Λευεῖς (or Λευτής) A. Λευείν (or Λευτήν).

TRANSLATE

1. ἀπήγξατο. (Matt. xxvii. 5.)
2. ἤτησατο τὸ σῶμα τοῦ Ἰησοῦ. (Matt. xxvii. 58.)
3. ἀπενίψατο τὰς χεῖρας ἀπέναντι τοῦ ὄχλου. (Matt. xxvii. 24.)
4. ἤτησαντο βασιλέα. (Acts xiii. 21.)
5. τρύγησον τοὺς βότρυνας. (Rev. xiv. 18.)
6. ἀπὸ τοῦ πλήθους τῶν ἰχθύων. (John xxi. 6.)
7. ἥρξαντο τίλλειν στάχυας καὶ ἐσθίειν. (Matt. xii. 1.)
8. ἔρχονται πρὸς τὸν Ἰησοῦν. (Mark v. 15.)
9. ὁ Πέτρος λέγει τῷ Ἰησοῦ. (Mark ix. 5.)
10. ἔξεις θησαυρὸν ἐν οὐρανῷ. (Mark x. 21.)

XXII.

§ 44. Verbs in -ω, in the perfect, indicative, passive (and middle).

πεπιστευμαί, *I have been intrusted with.* (1 Cor. ix. 17.)
 ἀπολέλυσαι, *thou hast been, or art, freed from.* (Luke xiii. 12.)
 σέσωσται, *he has been cured.* (Acts iv. 9.)
 ἡμεῖς γεγεννήμεθα, *we have been, or were, born.* (John viii. 41.)
 ὑμεῖς γεγένησθε,* *you have become.* (Acts vii. 52. T. R.)
 κεκράτηται, *they are retained.* (John xx. 23.)

Rem. a. If the root ends in a consonant, the third person plural is formed by combining the nominative plural of the perfect passive participle and the verb εἰσι, the third person singular of εἰμι, to be.

Rem. b. Those verbs which insert σ before θ in the aor. pass. (see § 38) insert the same letter in the perf. pass. before such terminations as begin with μ or τ. On the reduplication in this tense see § 7.

Rem. c. The perfect tense, since it represents the result of a com-

* From the irregular verb γίνομαι.

pleted action as *continuing in the present*, must often be rendered into English by the present tense. In rare cases it is best translated by the imperfect.

§ 45. The inflection of adjectives, particularly those in -ος, -η or -α, -ον and those in -ος, -ον.

Rem. a. A large number of adjectives have three forms, one for each gender. The feminine is always inflected like feminine nouns of the first declension (§§ 8, 10, 12, 14, 17) : the masculine and neuter may be either of the second or third declension.

Rem. b. Adjectives of three terminations with the masculine in -ος have the feminine in -α, if the root ends in a vowel other than ο or in ρ.

Rem. c. Many adjectives make the masculine form do service for both the masculine and feminine genders. Some of these have also a neuter form, others not.

Rem. d. In the case of those adjectives with three forms which have the endings ος (masc.), η or α (fem.), ον (neut.), the masculine and neuter are inflected like ἀνθρώπος and ἔργον (§ 19). In the same manner are inflected those adjectives which have only the two endings ος (masc. and fem.) and ον (neut.).

Rem. e. A few adjectives have the terminations ους, η, ουν, which have arisen by contraction from regular forms. Cf. § 19, *Rem. c, d.*

Rem. f. Ιλεως (found only in Matt. xvi. 22 and Heb. viii. 12) is an Attic nominative for Ιλαος.

TRANSLATE

1. ἐτοιμάσατε τὴν ὁδὸν κυρίου. (Luke iii. 4.)
2. καὶ ὑπέστρεψεν δὲ Ἰησοῦς ἐν τῇ δυνάμει τοῦ πνεύματος εἰς τὴν Γαλιλαίαν. (Luke iv. 14.)
3. οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. (Luke v. 21.)
4. λέλυσαι ἀπὸ γυναικός ; (1 Cor. vii. 27.)
5. ἡγίασται γὰρ ὁ ἀνήρ ὁ ἀπιστος ἐν τῇ γυναικί,
- καὶ ἡγίασται ἡ γυνὴ ἡ ἀπιστος ἐν τῷ ἀδελφῷ.* (1 Cor. vii. 14.)
6. πεπίστευμαι τὸ εὐαγγέλιον. (Gal. ii. 7.)
7. δεδοκιμάσμεθα ὑπὸ τοῦ θεοῦ. (1 Thess. ii. 4.)
8. καὶ ὠργίσθη ὁ δράκων ἐπὶ τῇ γυναικί. (Rev. xii. 17.)
9. ἐδίωξεν τὴν γυναικα. (Rev. xii. 13.)
10. τίς¹ ὅμοιος τῷ θηρίῳ ; (Rev. xiii. 4.)

¹ Supply in translation the verb "is."

* The T. R. has ἄνδρι.

XXIII.

§ 46. Verbs in *-ω*, in the pluperfect, indicative, passive (and middle).

- [*έβεβούλεύμην*, *I had deliberated.*]
- [*έβεβούλευσθο*, *thou hadst deliberated.*]
- τεθεμελιώτα*, *it had been founded.* (Matt. vii. 25.)*
- [*έβεβούλεύμεθα*, *we had deliberated.*]
- [*έβεβούλευσθε*, *you had deliberated.*]
- [*έβεβούλευστο*, *they had deliberated.*]

Rem. a. If the root ends in a consonant, the third person plural is formed by combining the nominative plural of the perfect passive participle with the verb *ήσαν*, the imperfect of *εἰμι*, *to be*.

Rem. b. As the perfect must often be translated by the present, so the pluperfect sometimes has the force of the English imperfect.

§ 47. Adjectives in *-ης*, *-ες*.

Rem. a. Next in number to the adjectives in *-ος*, *-η* or *-α*, *-ον*, and *-ος*, *-ον*, are those in *-ης* (masc. and fem.), *-ες* (neut.). About sixty of these are found in the New Testament.

Rem. b. Adjectives with these endings are inflected like nouns of the third declension with the G. ending *οντος* (§ 39), the masculine and feminine having the A. sing. in *-η*, the pl. N. in *-εις*, G. *-οντων*, D. *-εστι*, A. *-εις*.

§ 48. Adjectives in *-ων*, *-ον*.

Rem. a. There are several adjectives with these endings, the majority of them anomalous comparatives (§ 57, *Rem. e, f*).

Rem. b. They are inflected like nouns of the third declension with the G. ending *οντος* (§ 37, *Rem. a, b*), except in so far as the neuter is subject to the rule in § 19, *Rem. e*.

Rem. c. The comparatives often contract *-οντας* into *-ων*, and *-οντος* and *-οντας* into *-οντος*.

TRANSLATE

1. δόθείσας δόπαιήσας¹ τὸν κόσμον. (Acts xvii. 24.) 2. διελέγετο δὲ ἐν τῇ συναγωγῇ. (Acts xviii. 4.) 3. Κρίσπος δὲ δόμιστινάγωγος ἐπι-

* See § 7, *Rem. b*, and § 9, *Rem. b*.

τευσεν τῷ κυρίῳ. (Acts xviii. 8.) 4. ἀφρονες, οὐχ ὁ ποιήσας τὸ ἔξωθεν¹
καὶ τὸ ἔσωθεν² ἐποίησεν; (Luke xi. 40.) 5. ἡδέως γὰρ ἀνέχεσθε τῶν
ἀφρόνων. (2 Cor. xi. 19.) 6. σὺ τετήρηκας τὸν καλὸν οἴνον ἔως πρτι.
(John ii. 10.) 7. ὁ μείζων δουλεύσει τῷ ἐλάσσονι. (Rom. ix. 12.) 8. οὐκ
εἰς τὸ κρέσσον ἀλλὰ εἰς τὸ ἡσσον συνέρχεσθε. (1 Cor. xi. 17.) 9. με-
τενόησαν εἰς τὸ κήρυγμα Ἰωνᾶ, καὶ ἴδον πλείον Ἰωνᾶ³ ὥδε. (Matt. xii.
41.) 10. ἐγώ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου.⁴ (John v. 36.)

¹ A participle preceded by an article is generally best rendered by the indicative mode with a relative pronoun for its subject.

² An adverb preceded by an article has the force of a substantival.

³ See § 82, XIII.

⁴ 'than John,' i. e. 'than that of John.'

XXIV.

§ 49. Verbs in -ω, in the present, subjunctive, passive and middle.

ἔὰν προσεύχωμαι, if I pray. (1 Cor. xiv. 14.)

ὅταν προσεύχῃ, whenever thou prayest. (Matt. vi. 6.)

ἵνα δοξάζηται, that [he] may be glorified. (1 Pet. iv. 11.)

φερώμεθα, let us press on. (Heb. vi. 1.)

ὅταν προσεύχησθε, whenever you pray. (Luke xi. 2.)

ἵνα γίνωνται, that [they] may be made. (1 Cor. xvi. 2.)

§ 50. Adjectives in -υσ, -εια, -υ.

Rem. These adjectives, which are few in number, have their G. masc. and neut. in -eos, sometimes contracted into -ous; otherwise they are inflected in these genders like nouns of the third declension in -us, G. -eas (§ 31 and *Rem. c*). § 19, *Rem. e*, is to be borne in mind with regard to the N. and A. neut., the plural ending of which is -ea, sometimes contracted into -η.

§ 51. The adjective πᾶς.

Rem. The nominative forms are πᾶς, πᾶσα, πᾶν. πᾶς and πᾶν are inflected like nouns of the third declension with the G. in -αρτος (§ 29), except in so far as πᾶν is subject to the rule in § 19, *Rem. e*, which assimilates it in declension to βρῶμα (§ 22).

TRANSLATE

1. ἄγγελος δὲ κυρίου ἐλάλησεν πρὸς Φίλιππον. (Acts viii. 26.) 2. ἐλπίδα ἔχων εἰς τὸν θεόν. (Acts xxiv. 15.) 3. οὐκ ἐπ' ἀρτῷ μόνῳ ζήσεται ὁ * ἀνθρώπος. (Matt. iv. 4.) 4. ἀνεχώρησεν εἰς τὴν Γαλιλαίαν. (Matt. iv. 12.) 5. κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν τῷ λαῷ. (Matt. iv. 23.) 6. λάμπει πᾶσιν τοῖς¹ ἐν τῇ οἰκίᾳ. (Matt. v. 15.) 7. ταχὺς εἰς τὸ ἀκοῦσαι, βραδὺς εἰς τὸ λαλῆσαι, βραδὺς εἰς ὀργήν. (James i. 19.) 8. ὀργὴ γὰρ ἀνδρὸς δικαιοσύνην θεοῦ οὐ κατεργάζεται. (James i. 20.) 9. καὶ ἴδον ὅρμησεν πᾶσα ἡ ἀγέλη τῶν χοίρων κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν. (Matt. viii. 32.) 10. καὶ περιήγειν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας. (Matt. ix. 35.)

¹ The article when standing without a substantive is equivalent to a demonstrative pronoun.

XXV.

§ 52. Verbs in -ω, in the aorist, subjunctive, passive.

ἴνα σωθῶ, that I may be saved. (Acts xvi. 30.)
 δπως δν δικαιωθῆσ, that thou mayest be justified. (Rom. iii. 4.)
 ἴνα σωθῆ, that she may be saved. (Mark v. 23.)
 ἴνα δικαιωθῶμεν, that we might be justified. (Gal. ii. 16.)
 ἴνα ὑμεῖς σωθῆτε, that you may be saved. (John v. 34.)
 ἴνα σωθῶσιν, that they may be saved. (Luke viii. 12.)

§ 53. The adjectives μέγας and πολύς.

Singular.

Masc.	Fem.	Neut.
N. μέγας	μεγάλη	μέγα
G. μεγάλου	μεγάλης	[μεγάλου]
D. μεγάλῳ	μεγάλῃ	[μεγάλῳ]
A. μέγαν	μεγάλην	μέγα
N. πολύς	πολλή	πολύ
G. πολλοῦ	πολλῆς	πολλοῦ
D. πολλῷ	πολλῇ	πολλῷ
A. πολύν	πολλήν	πολύ

* The T. R. omits δ.

Rem. In the plural these adjectives are inflected like those in -os of three terminations, thus : μεγάλοι, -αι, -α, etc. ; παλλοί, -αι, -ά, etc.

TRANSLATE

1. ἀλλ' οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. (Rom. x. 16.)
2. ἵνα τὸ πνεῦμα σωθῆ ἐν τῇ ἡμέρᾳ τοῦ κυρίου. (1 Cor. v. 5.)
3. πάντες γάρ οἱ προφῆται καὶ ὁ νόμος ἔως Ἰωάννου ἐπροφήτευσαν.* (Matt. xi. 13.)
4. τίς ἐκ τῶν δύο ἐπώησεν τὸ θέλημα τοῦ πατρός; (Matt. xxi. 31.)
5. πάντες γάρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην. (Matt. xxi. 26.)
6. καὶ αἰτήσας πινακίδιον ἔγραψεν. (Luke i. 63.)
7. Ἰησοῦς δὲ πλήρης πνεύματος ἀγίου ὑπέστρεψεν ἀπὸ τοῦ Ἰορδάνου. (Luke iv. 1.)
8. ὑπέστρεψεν μετὰ φωνῆς μεγάλης δοξάσων τὸν θεόν. (Luke xvii. 15.)
9. οὐδέποτε ἐλάλησεν οὕτως ἀνθρωπος. (John vii. 46.)
10. ὑμεῖς δὲ τῷ πνεύματι τῷ ἀγίῳ ἀντιπίπτετε. (Acts vii. 51.)

XXVI.

§ 54. Verbs in -ω, in the aorist, subjunctive, middle.

- ἴνα ἔγώ καυχήσωμαι, *that I may boast.* (2 Cor. xi. 16.)
- ὅσσα ἀλτήσῃ, *whatsoever thou mayst ask.* (John xi. 22.)
- ὅ ἀν αἰτήσῃται, *whatever she might ask.* (Matt. xiv. 7.)
- ἔνδυσάμεθα, *let us put on.* (Rom. xiii. 12.)
- τι ἔνδυσησθε, *what you shall put on.* (Matt. vi. 25.)
- ἴνα αἰτήσωνται, *that they should ask for.* (Matt. xxvii. 20.)

§ 55. Adjectives not inflected like any of the preceding and of rare occurrence in the New Testament.

Rem. a. In Heb. vii. 3, and there only, we find ἀπάτωρ and ἀμήτωρ. Their inflection in classical Greek is like that of nouns of the third declension in -ωρ G. -օρօς (§ 33 and *Rem. a.*).

Rem. b. ἄρπαξ is inflected like nouns of the third declension with the G. ending γας (§ 27, *Rem. c.*).

Rem. c. πένης is found only in the D. pl. πένησιν (1 Cor. ix. 9), and is inflected like nouns of the third declension with the G. in -ητօς (§ 25 *Rem. b.*).

* The T. R. reads προεφήτευσαν.

Rem. d. *αἴτοχειρ* is found only in the N. pl. (Acts xxvii. 19), and is inflected like *χειρ* (§ 33).

Rem. e. *τετράπων* is declinable in the masculine like *πούς* (§ 21), but in the N. T. occurs only in the neuter pl. *τετράποδα* G. -*ων*.

Rem. f. From *νήστης* G. -*ιος* we have the A. pl. *νήστεις* in two passages (Matt. xv. 32, Mark viii. 3), but no other forms are found.

Rem. g. *ἄρσην* and *δρην* are inflected like nouns of the third declension in -*ην* G. -*ενος* (§ 37, *Rem. a*).

Rem. h. *μέλας* (Rev. vi. 5, 12) has the A. sing. fem. *μέλαιναν* (Matt. v. 36), but no other forms are found.

Rem. i. *ἐκών* (1 Cor. ix. 17) has a feminine *ἐκούσα* (Rom. viii. 20) but no other forms. *ἀκων* (for *ἀκων=α* privative and *ἐκών*) occurs once (1 Cor. ix. 17).

Rem. j. *Ἐλληνίς* and *πατρός* are feminine and inflected like nouns of the third declension in -*ις* G. -*ιδος* (§ 24).

TRANSLATE

1. ἀγέλη χοίρων πολλῶν. (Matt. viii. 30.) 2. πολλοὶ τελῶναι καὶ ἀμαρτωλοί. (Matt. ix. 10.) 3. δὲ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται δλίγοι. (Matt. ix. 37.) 4. ἔχων κτήματα πολλά. (Matt. xix. 22.) 5. μετὰ δυνάμεως καὶ δόξης πολλῆς. (Matt. xxiv. 30.) 6. μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος. (Matt. xxv. 19.) 7. γυναῖκες πολλαί. (Matt. xxvii. 55.) 8. καὶ πολὺ πλῆθος ἀπὸ τῆς Γαλιλαίας ἡκολούθησεν.* (Mark iii. 7.) 9. πολλούς γὰρ ἐθεράπευσεν. (Mark iii. 10.) 10. ὅπου γὰρ εἶχεν γῆν πολλήν. (Mark iv. 5.)

XXVII.

§ 56. Verba in -ω, in the optative, passive and middle.

PRES. MID. *εἰ βούλειτο*, if he wished, or whether he was willing. (Acts xxv. 20.)

AOR. PASS. *πληθυνθείη*, may [it] be multiplied. (1 Pet. i. 2.)

AOR. MID. *εὐξαμην ἄν*, I would pray, or I would [to God]. (Acts xxvi. 29.)

§ 57. The comparison of adjectives.

Rem. a. Most adjectives in -*ος* and -*ης* form their comparative and

* The T. R. reads *ἡκολούθησαν*.

superlative degrees by dropping *s* and adding *τερος*, *-α*, *-ον* and *τατος*, *-α*, *-ον*.

Rem. b. When the penult is short, adjectives in *-ος* compared as above lengthen *ο* to *ω*. Thus in 1 Cor. i. 25 we find *σοφώτερον* and not *σοφότερον*.

Rem. c. Adjectives in *-ης* shorten *η* into *ε* and add *τερος*, *-α*, *-ον* and *τατος*, *-α*, *-ον*.

Rem. d. Adjectives in *-ων* shorten *ω* into *ο* and add *εστερος*, *-α*, *-ον* and *εστατος*, *-α*, *-ον*.

Rem. e. *ταχύς* and *καλός* take the endings *ιων* and *ιοντος*, thus: *ταχύς*, *ταχίων*, *τάχιστος*; *καλός*, *καλλίων*, [κάλλιστος].

Rem. f. The following are anomalous:—

Positive.	Comparative.	Superlative.
ἀγαθός,	{ κρέιττων ορ -σσων, βελτίων,	κράτιστος.
κακός,	{ χειρων, ηττων ορ -σσων.	
μέγας,	μείζων,	μέγιστος.
μικρός,	{ μικρότερος, ἔλαττων ορ -σσων,	ἔλαχιστος.
πολύς,	{ πλείων, n. πλείον ορ πλεόν,	πλεῖστος.

Rem. g. *μειζοτέραν* (3 John 4) is a double comparative, *ἔλαχιστοτέρω* (Eph. iii. 8) a comparative formed from a superlative.

Rem. h. From the adverbs *ἀνω*, *ἐστω*, *κάτω* are formed the comparative adjectives *ἀνώτερος*, *ἐσώτερος*, *κατώτερος*.

TRANSLATE

1. σὺ πίστιν ἔχεις, κάγῳ¹ ἔργα ἔχω. (James ii. 18.) 2. ἐπίστευσεν δὲ Ἀβραὰμ τῷ θεῷ. (James ii. 23.) 3. μεμέρισται δὲ Χριστός; (1 Cor. i. 13.) 4. δὲ ἔχων² τὰ ἑπτὰ πνεύματα τοῦ θεοῦ καὶ τοὺς ἑπτὰ ἀστέρας. (Rev. iii. 1.) 5. ἔρχομαι ταχύ³. (Rev. iii. 11.) 6. ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύματα. (1 John iv. 1.) 7. ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦν νιοῦ τοῦ θεοῦ. (John iii. 18.) 8. καὶ πολλῷ⁴ πλείους ἐπίστευσαν. (John iv. 41.) 9. τῷ σοφιστᾷ⁵ ἔθεράπευσεν δὲ Ἰησοῦς. (Luke xi. 14.) 10. ἀστὴρ γάρ ἀστέρος⁶ διαφέρει ἐν δόξῃ. (1 Cor. xv. 41.)

¹ κάγῳ = καὶ ἐγώ.

² δὲ ἔχων, *the [one] having, he who has.*

³ The neuter of adjectives is often used adverbially.

⁴ See § 82, XVIII.

⁵ See § 82, XXL

⁶ See § 82, II.

XXVIII.

§ 58. Verbs in -ω, in the present, imperative, passive and middle.

ἐγείρον, arise (*thou*). (Luke viii. 54.)

προσευχέσθω, let *him* pray. (James v. 13.)

ἐγείρεσθε, arise (*ye*). (Matt. xxvi. 46.)

δοκιμαζέσθωσαν, let [*them*] be proved. (1 Tim. iii. 10.)

§ 59. Numerals.

Rem. a. Of the cardinal numbers those which are declined are the first four, inflected as below, and the even hundreds (excepting ἑκατόν, *one hundred*), which are inflected like plural adjectives in -οι, -αι, -α.

Masc.	Fem.	Neut.	Masc., Fem., and Neut.
N. εἷς, <i>one</i>	μία	ἕν	N. δύο, <i>two</i>
G. ἕνος	μιᾶς	ἕνός	G. δύο
D. ἕνι	μιᾷ	ἕνι	D. δυσὶ(ν)
A. ἕνα	μίαν	ἕν	A. δύο

Masc. and Fem.	Neut.	Masc. and Fem.	Neut.
N. τρεῖς, <i>three</i>	τρία	N. τέσσαρες, <i>four</i>	τέσσαρα *
G. τριῶν	τριῶν	G. τεσσάρων	τεσσάρων
D. τρισὶ(ν)	τρισὶ(ν)	D. τέσσαρσι(ν)	τέσσαρσι(ν)
A. τρεῖς	τρία	A. τέσσαρας *	τέσσαρα *

Rem. b. The ordinal numbers end in ος and are declined like adjectives in -ος, -η or -α, -ον.

TRANSLATE

1. προσευχέσθω ἵνα διερμηνεύῃ. (1 Cor. xiv. 13.) 2. ἐγείρεσθε, ἔγωμεν. (Mark xiv. 42.) 3. ή γὰρ τὸν ἔνα μισῆσει καὶ τὸν ἔτερον ἀγαπῆσει. ή ἔνδος¹ ἀνθέξεται² καὶ τοῦ ἔτερου³ καταφρονήσει. (Matt. vi. 24.) 4. πόσῳ οὖν διαφέρει ἄνθρωπος προβάτου. (Matt. xii. 12.) 5. ἄνθρωπος εἰχεν δύο τέκνα. (Matt. xxi. 28.) 6. περιάγετε τὴν θάλασσαν καὶ τὴν ἤηρὰν ποιῆσαι ἔνα προσήλιτον. (Matt. xxiii. 15.) 7. ἐκ τῶν τεσσάρων ἀνέμων. (Matt. xxiv. 31.) 8. καὶ ἥκουνσα φωνὴν μίαν⁴ ἐκ τῶν τεσσάρων κεράτων

* Tisch, reads τέσσερα and sometimes τέσσερας.

τοῦ θυσιαστηρίου τοῦ χρυσοῦ τοῦ ἐνώπιον τοῦ θεοῦ. (Rev. ix. 13.) 9.
πόσους ἀρτους ἔχετε; (Matt. xv. 34.) 10. ἐπτά, καὶ ὀλίγα ἵχθυδια.
(Matt. xv. 34.)

¹ See § 82, III.

² Whenever in compounds, or from the juxtaposition of distinct words, a smooth mute comes before a vowel with a rough breathing, the aspirate unites with the consonant to form the corresponding rough mute. See p. 4, *Rem. c.*

³ See § 82, VI.

⁴ εἰς is sometimes best translated by the indefinite article.

XXIX.

§ 60. Verbs in -ω, in the aorist, imperative, passive.

φυτεύθητε, be (*thou*) planted. (Luke xvii. 6.)

σταυρωθήτω, let him be crucified. (Matt. xxvii. 22.)

σωάχθητε, gather yourselves together. (Rev. xix. 17.)

[βουλευθήτωσαν, let them be advised.]

§ 61. The inflection of participles.

Rem. a. Those in -ος are inflected like adjectives in -ος, -α, -ον. See § 45, *Rem. a, d.*

Rem. b. Those in -ων and -οντος have their feminine in -οντα and their neuter in -ον. The masculine and neuter are declined like ἀρχων (§ 29), except that the neuter is subject to the rule in § 19, *Rem. e.*

Rem. c. Those in -ας, -εις and -υς have their feminines in -ασα -εισα and -υσα and their neuters in -αν, -εν and -υν. The masculines and neuters have their G. in -αντος, -εντος and -υντος and are declined like ἀρχων (§ 29), except that the neuters are subject to the rule in § 19, *Rem. e.*

Rem. d. Those in -ως have their feminine in -να and their neuter in -ος. The masculine and neuter have their G. in -οτος and are declined similarly to the nouns in §§ 24 and 22. The only instance, among participles, of non-conformity to § 10, *Rem. b.* is συνειδυῆς, Acts v. 2.

TRANSLATE

1. ἀγνίσθητι. (Acts xxi. 24.)
2. διανοίχθητι.¹ (Mark vii. 34.)
3. καὶ ἄδουσιν τὴν φόδην Μωυσέως δούλου τοῦ θεοῦ καὶ τὴν φόδην τοῦ ἀρνίου. (Rev. xv. 3.)
4. καὶ ἡ πόλις οὐ χρείαν ἔχει τοῦ ἥλιου οὐδὲ τῆς σελήνης.

(Rev. xxi. 23.) 5. μὴ κλαῖε. (Rev. v. 5.) 6. καὶ ἤκουστα ὡς φωνὴν
δχλού πολλοῦ καὶ ὡς φωνὴν ὑδάτων πολλῶν καὶ ὡς φωνὴν βροντῶν
ἰσχυρῶν. (Rev. xix. 6.) 7. φοβήθητε τὸν θεόν. (Rev. xiv. 7.) 8.
προσκυνήσατε τῷ ποιῆσαντι τὸν οὐρανὸν καὶ τὴν γῆν. (Rev. xiv. 7.) 9.
λύσον τοὺς τέσσερας ἀγγέλους. (Rev. ix. 14.) 10. ἐξαλείψει² ὁ θεὸς
πᾶν δάκρυον. (Rev. vii. 17.)

¹ See § 34, Rem. a.

² See § 4, Rem. b.

XXX.

§ 62. Verbs in -ω, in the aorist, imperative, middle.

νίψαι, wash (*thou*). (Matt. vi. 17.)

προσκαλεσάσθω, let *him* call for. (James v. 14.)

ἐνωτίσασθε, give (*ye*) eat to. (Acts ii. 14.)

προσευξάσθωσαν, let *them* pray. (James v. 14.)

§ 63. The personal pronouns.

Rem. a. There are, in strictness, but two personal pronouns in N. T. Greek, ἐγώ, *I*, and σύ, *thou*, the place of the third being supplied (in the oblique cases, but seldom in the nominative) by the intensive αὐτός, *self*.

Rem. b. ἐγώ and σύ are inflected as follows :—

Sing.	Pl.	Sing.	Pl.
N. ἐγώ	ἡμεῖς	N. σύ	ὑμεῖς
G. ἐμοῦ, μοῦ	ἡμῶν	G. σοῦ	ὑμῶν
D. ἐμοί, μοί	ἡμῖν	D. σοί	ὑμῖν
A. ἐμέ, μέ	ἡμᾶς	A. σέ	ὑμᾶς

Rem. c. αὐτός has three terminations, -os, -η, -o, and is declined after the manner of adjectives in -os, -η, -ov.

TRANSLATE

1. δίγιασθήτω τὰ ὄνομά σου. (Matt. vi. 9.) 2. τί ἐποίησέν σοι; πῶς
ἥνοιξέν σοι τοὺς ὀφθαλμούς; (John ix. 26.) 3. τί πάλιν θέλετε ἀκούειν;
(John ix. 27.) 4. λέγουσιν τῷ τυφλῷ¹ πάλιν, Σὺ τί λέγεις περὶ αὐτοῦ;
(John ix. 17.) 5. ἐν διηπειρίαις σὺ ἐγεννήθης ὅλος, καὶ σὺ διδάσκεις
ἥμᾶς; (John ix. 34.) 6. ἔγουσιν αὐτὸν πρὸς τοὺς Φαρισαίους, τὸν ποτε
τυφλόν. (John ix. 13.) 7. καὶ ὑμεῖς τὴν αὐτὴν² ἔννοιαν ὀπλίσασθε.

(1 Peter iv. 1.) 8. ὑπαγε νίψαι εἰς τὴν κολυμβήθραν τοῦ Σιλωάμ. (John ix. 7.) 9. τί με λέγεις ἀγαθόν; (Luke xviii. 19.) 10. ἔτι ἐν σοι λείπει. (Luke xviii. 22.)

¹ Supply ἀνθρώπῳ.

² αὐτὸς with the article has the force of 'the same.'

XXXI.

§ 64. Verbs in -ω, in the perfect, imperative, passive and middle.

πεφίμωσο, be (*thou*) still. (Mark iv. 39.)

[πεπειράσθω, let it be tried. — Arist. Vesp. 1129.]

ἔρρωσθε, fare (*ye*) well. (Acts xv. 29.)

[βεβούλεύσθωσαν, or -σθων, let them deliberate.]

§ 65. The Reflexive pronouns.

Rem. a. These are three in number, ἡμαυτοῦ, of myself, σεαυτοῦ, of thyself, and ἑαυτοῦ, of himself.

Rem. b. They are found only in the oblique cases, and in N. T. Greek the first two occur only in the masculine singular, the place of their plurals being supplied by the plural of ἑαυτοῦ.

Rem. c. ἑαυτοῦ has both masculine and feminine forms in both numbers. It is occasionally used for σεαυτοῦ.

Rem. d. The reflexives are declined (with the limitations above mentioned) like the intensive αὐτὸς (see § 63, *Rem. c.*).

§ 66. The reciprocal pronoun ἀλλήλων, of each other, of one another.

Rem. In the N. T. the only forms are pl. G. ἀλλήλων, D. ἀλλήλοις, A. ἀλλήλους.

§ 67. Possessive pronouns.

Rem. a. From the genitives of the personal pronouns are formed the possessive adjective pronouns ἐμός, -ή, -όν, mine, ἡμέτερος, -α, -ον, ours, σός, -ή, -όν, thine, ὑμέτερος, -α, -ον, yours.

Rem. b. They are inflected like adjectives in -ος, -η or -α, -ον.

TRANSLATE

1. αὐτὸς¹ δὲ ὁ Ἰωάννης εἶχεν τῷ ἔνδυμα αὐτοῦ ἀπὸ τριχῶν² καμῆλους καὶ ζώνην δερματίνην περὶ τὴν ὄσφιν αὐτοῦ. (Matt. iii. 4.) 2. λέγει αὐτῷ ὁ Ἰησοῦς Πορεύου. (John iv. 50.) 3. καγὼ ἐὰν ὑψωθῶ ἐκ τῆς γῆς, πάντας ἐλκύσω πρὸς ἐμαυτόν. (John xii. 32.) 4. καγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν. (John xiv. 21.) 5. καὶ ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἐμαυτόν. (John xvii. 19.) 6. προσέχετε σὸν ἑαυτοῖς. (Acts xx. 28.) 7. μισήσουσιν ἀλλήλους. (Matt. xxiv. 10.) 8. μὴ ἔνεκεν βρώματος κατάλυε τὰ ἔργαν ταῦθεον. (Rom. xiv. 20.) 9. σὺ δὲ τί κρίνεις τὸν ἀδελφόν σου; (Rom. xiv. 10.) 10. ὁ ἐσθίων κυρίῳ ἐσθίει. (Rom. xiv. 6.)

¹ Intensive, 'himself.'² From θρίξ.

XXXII.

§ 68. Verbs in -ω, in the infinitive, passive and middle.

Pres. Pass. (and *Mid.*) θεραπεύεσθαι, *to be cured.* (Luke v. 15.)

Aorist Pass. πιστευθῆναι, *to be intrusted with.* (1 Thess. ii. 4.)

Aorist Mid. νίψασθαι, *to wash.* (John xiii. 10.)

Perf. Pass. (and *Mid.*) ἀπολελύσθαι, *to have been released.* (Acts xxvi. 32.)

§ 69. Demonstrative pronouns.

Rem. a. The principal ones are *οὗτος*, *this*, *this one*, and *ἐκεῖνος*, *that*, *that one*. The latter is declined like *αὐτός* (see § 63, *Rem. c.*): the former has for its nominatives *οὗτος*, *αὕτη*, *τοῦτο*, and *οὗτοι*, *αὕται*, *ταῦτα*, the remaining forms all beginning with *τ* and being inflected regularly like *αὐτός*.

Rem. b. In like manner are declined *τοσοῦτος*, *-αὕτη*, *-αὕτα*, *τοιοῦτος*, *-αὕτη*, *-οὗτο*, *τηλικοῦτος*, *-αὕτη*, *-οὗτο*, and *ἄλλος*, *-η*, *-α*.

§ 70. The relative pronoun ὃς.

Rem. Its forms in the N. sing. are *ὅς*, *ἥ*, *ἃ*, and it is inflected regularly like *αὐτός*.

§ 71. Interrogative and indefinite pronouns.

Rem. a. The interrogative *τίς*, neut. *τι*, and the indefinite pronoun of

the same form, are inflected like nouns of the third declension with the G. ending *νος* (see § 37), except that the neuters are subject to the rule in § 19, *Rem. e.*

Rem. b. The indefinite relative *ὅστις*, *ἥτις*, *δὲ τι*, *whoever*, *whatever*, (compounded of *ὅς* and *τις*,) inflects both its component parts. In Matt. v. 25 occurs the secondary form *ὅτου* in place of the regular *οὗτος*.

Rem. c. The indefinite *δεῖνα*, *such a one*, is found only in Matt. xxvi. 18.

TRANSLATE

1. οὐ γὰρ ὁς ὑμεῖς ὑπαλαμβάνετε οὗτοι μεθύσαντιν. (Acts ii. 15.)
2. δὸς δὲ Σίμων καὶ αὐτὸς ἐπίστευσεν. (Acts viii. 13.)
3. ὀμοιωθήσεται * ἀνδρὶ φρονίμῳ, ὅστις¹ ὡκοδόμησεν τὴν αἰκίαν αὐτοῦ ἐπὶ τὴν πέτραν. (Matt. vii. 24.)
4. πᾶσα φυτεία ἦν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος ἐκριζωθήσεται. (Matt. xv. 13.)
5. ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν. (Mark xii. 31.)
6. ὁ ἀγαθὸς ἀνθρώπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ πραφέρει τὰ ἀγαθάν. (Luke vi. 45.)
7. δὸς δὲ Ἰησοῦς ἐπορεύεται σὺν αὐτοῖς. (Luke vii. 6.)
8. βλέπεις ταύτην τὴν γυναῖκα; (Luke vii. 44.)
9. τίνι οὖν ὄμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης; (Luke vii. 31.)
10. ἥψατό μου² τίς. (Luko viii. 46.)

¹ In *ὅστις* it is implied that the man built upon the rock because he was prudent. Translate, "a man who, being prudent, built."

² See § 82, III.

XXXIII.

§ 72. Passive and middle participles of verbs in -ω, in the nominative singular masculine.

Pres. Pass. (and *Mid.*) *Ἐλεγχόμενος*, *being reproved*. (Luke iii. 19.)

Aorist Pass. *Ἀγνισθεὶς*, *having been purified*. (Acts xxi. 26.)

Aorist Mid. *νιψάμενος*, *having washed (myself)*. (John ix. 11.)

Perf. Pass. (and *Mid.*) *πεπαιδευμένος*, *having been educated*. (Acts xxii. 3.)

Rem. On the inflection of the passive and middle participles see § 61, *Rem. a, c.*

§ 73. Contract verbs.

Rem. a. Verbs in -δω, -έω, and -όω are contracted in the present and

* Instead of *όμοιωθήσεται* the T. R. has *όμοιώσω αὐτὸν*.

imperfect tenses, although there are a few exceptions to the rule. These contractions give rise to

- ω from $\alpha\omega$, $\alpha\sigma$, $\alpha\sigma\nu$, $\epsilon\omega$, $\sigma\omega$, $\sigma\eta$,
- φ from $\alpha\sigma\tau$,
- α from $\alpha\epsilon$, $\alpha\eta$, $\alpha\epsilon\iota$ (only in the infinitive active,)
- σ from $\alpha\epsilon\iota$, $\alpha\eta$,
- $\epsilon\iota$ from $\epsilon\epsilon\iota$, $\epsilon\epsilon$,
- $\sigma\nu$ from $\sigma\alpha$, $\sigma\alpha\nu$, $\sigma\epsilon$, $\sigma\epsilon\iota$, $\sigma\sigma$, $\sigma\sigma\nu$,
- η from $\alpha\epsilon\iota$, $\epsilon\eta$,
- γ from $\alpha\epsilon\iota$, $\epsilon\gamma$,
- $\alpha\iota$ from $\alpha\epsilon\iota$, $\alpha\gamma$, $\epsilon\alpha\iota$, $\alpha\alpha\iota$.

Other contractions than these must be considered irregular.

Rem. b. The second person singular of the present indicative passive and middle sometimes ends in $\sigma\alpha\iota$ instead of γ .

TRANSLATE

1. καὶ καθὼς θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἄνθρωποι, καὶ ὑμεῖς ποιεῖτε αὐτῷς ὄμοιώς. (Luke vi. 31.)
2. τί δέ με καλεῖτε κύριε, κύριε, καὶ οὐ ποιεῖτε ἀ λέγω; (Luke vi. 46.)
3. ἀγαπᾶ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγαγὴν αὐτὸς φέκοδόμησεν ἡμῖν. (Luke vii. 5.)
4. καυχάσθω δὲ ὁ ἀδελφὸς ὁ ταπεινὸς¹ ἐν τῷ ὑψει αὐτοῦ. (James i. 9.)
5. ὑπόστρεφε εἰς τὸν οἰκόν σου. (Luke viii. 39.)
6. ἐν τῷ νόμῳ τί γέγραπται;² (Luke x. 26.)
7. πορεύονται καὶ σὺ ποίει ὄμοιώς. (Luke x. 37.)
8. καὶ διελογίζετο ἐν ἑαυτῷ λέγων Τί ποιήσω,³ ὅτι οὐκ ἔχω ποῦ συνάξω τὸν καρπούς μου; (Luke xii. 17.)
9. ἐφοβούντο τὸν λαόν. (Mark xi. 32.)
10. ὃ μὲν οὐλὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται περὶ αὐτοῦ. (Mark xiv. 21.)

¹ When an attributive adjective stands after its noun, it regularly takes the article.

² See § 34, *Rem. a.*

³ The subjunctive is used in deliberative questions.

XXXIV.

§ 74. Liquid verbs.

Rem. a. Those are called liquid verbs which, ending in ω , have one of the liquids (λ , μ , ν , ρ) as the last letter of the root.

Rem. b. More than two hundred of these, including compounds, are

found in the N. T. The majority end in *vω*, while there are very few in *-μω*.

Rem. c. As a rule, these verbs do not have the tense characteristic (*σ*) in the future and aorist active and middle.

Rem. d. If the vowel before the liquid is long, in the future it is shortened, the diphthongs *αι* and *ει* becoming *ᾳ* and *ῃ* respectively, and one *λ* in verbs in *-λλω* being dropped.

Rem. e. In the aorist active the vowel before the liquid is uniformly long. If in the future it has been shortened (*Rem. d*), it is not always lengthened in the aorist to the form which it had in the present. The aorist and perfect passive and the perfect active retain the short vowel, although *ῃ* is often changed to *ᾳ* in verbs of two syllables.

Rem. f. In the future they are inflected like the present of contract verba (see § 73), the ending *ω* having apparently come from *-εσω* through the intermediate *-εω*. The fut. indic. act. endings in full are sing. *ῳ*, *εῖς*, *εῖ*, pl. *οῦμεν*, *εῖτε*, *οῦσιν*.

Rem. g. The aorists active and middle are inflected regularly, except as above indicated.

Rem. h. Liquid and mute (and occasionally pure) verbs form the third person plural (and sometimes other persons both singular and plural) of the perf. and plur. pass. and mid. periphrastically, by prefixing, or else affixing, the N. of the perf. pass. part. to the pres. and imperf. tenses respectively of the verb *εἰμι*: e. g. *γυναῖκές τινες αἱ ήσαν τεθεραπευμέναι*, *certain women who had been healed*. (Luke viii. 2.) Cf. § 44, *Rem. a.* and § 46, *Rem. a.*

TRANSLATE

1. ἐπιμενῶ δὲ Ἐφέσω ἔως τῆς πεντηκοστῆς. (1 Cor. xvi. 8.)
2. τότε ἡρώτησαν αὐτὸν ἐπιμείναι ἡμέρας τινάς.¹ (Acts x. 48.)
3. ἐπεμείναμεν αὐτοῦ ἡμέρας¹ ἐπτά. (Acts xxii. 4.)
4. μείνατε δὲ καὶ γρηγορεῖτε μετ' ἐμοῦ. (Matt. xxvi. 38.)
5. / ἔμεινεν δὲ Μαριὸν σὺν αὐτῇ ὥστε μῆνας¹ τρεῖς, καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτῆς. (Luke i. 56.)
6. μείνον μεθ' ἡμῶν. (Luke xxiv. 29.)
7. καὶ ἐκεῖ ἔμειναν οὖ πολλὰς ἡμέρας.¹ (John ii. 12.)
8. ἐὰν τὰς ἐντολάς μου τηρήσητε, μενεῖτε ἐν τῇ ἀγάπῃ μου. (John xv. 10.)
9. τοῖς ἀγγέλοις αὐτοῦ ἐντελεῖται περὶ σοῦ. (Matt. iv. 6.)
10. ἡ ἐπαγγελία ἦν αὐτὸς ἐπηγγείλατο ἡμῖν. (1 John ii. 25.)

¹ See § 92, XXV.

XXXV.

§ 75. Duplicate or "second" tenses.

Rem. a. Sometimes in addition to certain of the regular tenses, but usually instead of them, many verbs have secondary forms.

Rem. b. The second aorist active ends in *ov* and is inflected like the imperfect active (§ 3). A second aorist active in *-a* (called the Alexandrian aorist) is occasionally met with, and also the Alexandrian ending *oσαν* for *ov* in the third person plural of the imperfect and second aorist active.

Rem. c. The second aorist passive ends in *ην* and is inflected like the first aorist passive (§ 38).

Rem. d. The second aorist middle ends in *ουην* and is inflected like the imperfect passive and middle (§ 32).

Rem. e. The second perfect active ends in *a* and is inflected like the first perfect active (§ 7).

Rem. f. The second pluperfect active ends in *εν* and is inflected like the first pluperfect active (§ 9).

Rem. g. The second future passive ends in *ησομαι* and is inflected like the first future passive (§ 34).

Rem. h. The other modes are formed regularly from the indicative, the second aorist active and middle following the analogy of the present active and middle.

Rem. i. The root to which the endings of the second tenses are affixed is frequently not the exact root of the present, but a simpler form. Thus the second aorist active of *φεύγω* is not *ἔφευγον* (which is the form of the imperfect) but *ἔφυγον* (Matt. xxvi. 56). Sometimes the roots are altogether unlike, as in *τρέχω* (1 Cor. ix. 26), 2 aor. *ἔδραμον* (Matt. xxviii. 8).

TRANSLATE

1. *πᾶς φύγει;* (Matt. xxiii. 33.) 2. *ἔφυγον ἀπὸ τοῦ μημείου.* (Mark xvi. 8.) 3. *ἔφυγεν δὲ Μωυσῆς ἐν τῷ λόγῳ τούτῳ.* (Acts vii. 29.)
4. *ἐπυνθάνετο παρ' αὐτῶν ποῦ ὁ Χριστὸς γεννάται.* (Matt. ii. 4.) 5. *πυθόμενος ὅτι¹ ἀπὸ Κιλικίας.* (Acts xxiii. 34.) 6. *ἔδραμον² ἀπαγγεῖλαι τοῖς μαθηταῖς αὐτοῦ.* (Matt. xxviii. 8.) 7. *ἔτρεχον δὲ οἱ δύο ἀμοῦ.* (John xx. 4.) 8. *ἀπαγγεῖλατε μοι.* (Matt. ii. 8.) 9. *ἀπήγγειλαν*

πάντα. (Matt. viii. 33.) 10. ἀπήγγειλεν δὲ ὁ δεσμοφύλαξ τοὺς λόγους τούτους πρὸς τὸν Παῦλον. (Acts xvi. 36.)

¹ Supply in translation ‘he was.’

² See Rem. i.

XXXVI.

§ 76. Verbs in -μι.

Rem. a. About one hundred of the N. T. verbs end in *μι*, a very large proportion of which, however, are compounds, many of them of rare occurrence.

Rem. b. Their stems end either in *η*, *υ*, or (in a single instance) *ω*, lengthened from *ε* or *ᾳ*, *ῡ* and *ῳ*, which are preserved in many of the forms.

Rem. c. *διδωμι* and several verbs in *-ημι* have a reduplicated stem in the present and imperfect.

Rem. d. In the present, imperfect, and second aorist, the inflection of verbs in *-μι* is generally anomalous, chiefly from the absence of connecting vowels in the endings. Thus we have *ἔθεντο* (Acts v. 18) and not *ἔθέωτο* as the 2 aor. mid. of *τίθημι*. Such forms of these tenses as occur in the New Testament are given in the following sections.

Rem. e. Some verbs in *-ω* form the second aorist after the analogy of verbs in *-μι*.

§ 77. Forms of the verb *διδωμι* (root *δο*), *to give.**

ACTIVE.

Pres. Indic. sing. 1 *διδωμι* (also *διδῶ*), 2 *διδως*, 3 *διδωσι*, pl. 3 *διδόσσω*; Subj. sing. 3 *διδοῖ*, pl. 3 *διδῶσι*; Imp. sing. 2 *διδού*, 3 *διδότω*, pl. 2 *διδότε*; Inf. *διδόναι*; Part. *διδόντι* (neut. *διδοῦν* in some MSS.).

Imperf. Indic. sing. 1 *ἔδιδου*, 3 *ἔδιδον*, pl. 3 *ἔδιδοσαν* (in composition *ἔδιδοντι*).

Aor. II. Indic. pl. 3 *ἔδοσαν*; Subj. sing. 1 *δῶ*, 2 *δῷς*, 3 *δῷ* and *δοῖ*, pl. 1 *δῶμεν*, 2 *δῶτε*, 3 *δῶσι*; Imp. sing. 2 *δός*, 3 *δότω*, pl. 2 *δότε*; Inf. *δοῦναι*; Part. *δούς*.

* In the forms given in this and succeeding sections, the prepositions of compound verbs are for the most part omitted. The numerals 1, 2, 3, indicate persons.

MIDDLE AND PASSIVE.

Pres. Indic. sing. 3 διδοται, pl. 1 διδόμεθα; *Inf.* διδοσθαι; *Part.* διδόμενος.

Imperf. Indic. sing. 3 ἐδίδετο and ἐδίδοτο.

MIDDLE.

Aor. II. Indic. sing. 3 ἐδέτο and ἐδοτο, pl. 2 ἐδοσθε, 3 ἐδοντο.

Rem. The peculiar form δώῃ or δῷη is Act. Aor. II. 3 sing. Subj. for δῷ or Opt. for δοῃ according as editors place the *i* subscript.

TRANSLATE

1. ὅς ἀν ἀπολύη τὴν γυναῖκα αὐτὸν, δότω αὐτῇ ἀποστάσιον. (Matt. v. 31.) 2. μὴ δῶτε τὸ ἄγιον τοῖς κυσίν. (Matt. vii. 6.) 3. δωρεὰν δότε. (Matt. x. 8.) 4. λέγουσιν αὐτῷ Τί οὖν Μωυσῆς ἐνετεῖλατο δοῦναι βιβλίον ἀποστασίου καὶ ἀπολύσαι;* (Matt. xix. 7.) 5. δῶμεν ἢ μὴ δῶμεν; (Mark xii. 14.) 6. δὸς ταύτῳ τόπον. (Luke xiv. 9.) 7. οὐδεὶς ἐδίδου αὐτῷ. (Luke xv. 16.) 8. ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν. (John vi. 32.) 9. ὁ καταβαίνων ἐκ τοῦ σύρανοῦ καὶ ζωὴν διδοὺς τῷ κόσμῳ. (John vi. 33.) 10. ἀπαγγελὼ τὸ δινομά σου τοῖς ἀδελφοῖς μου. (Heb. ii. 12.)

XXXVII.

§ 78. Forms of verbs in -ημι.

1. *Iστημι* (root στα), *to place or station*; Aor. 2, *to stand*.

ACTIVE.

Pres. Indic. sing. 1 Ιστημι, 3 Ιστησι and Ιστᾶ; Subj. pl. 1 Ιστῶμεν; *Inf.* Ιστάναι; *Part.* Ιστάς and Ιστῶν.

Aor. II. Indic. sing. 3 Εστη, pl. 1 Εστημεν, 2 Εστητε, 3 Εστησαν; Subj. sing. 3 στῆ, pl. 2 στῆτε, 3 στῶσι; *Imp. sing.* 2 στῆθι (and στα in composition), 3 στῆτω, pl. 2 στῆτε; *Inf.* στῆναι; *Part.* στάς.

MIDDLE AND PASSIVE.

Pres. Indic. sing. 3 Ισταται, pl. 3 Ιστανται; *Imp. sing.* 2 Ιστασο; *Inf.* Ιστασθαι; *Part.* Ιστάμενος.

Imperf. Indic. sing. 3 Ιστατο, pl. 3 Ισταντο.

* The T. R. adds αὐτήν.

2. *τίθημι* (root θε), to put.

ACTIVE.

Pres. Indic. sing. 1 *τίθημι*, 3 *τίθησι*, pl. 1 *τίθεμεν*, 3 *τιθέασι*; Imp. sing. 2 *τίθει*, 3 *τιθέτω*; Inf. *τιθέναι*; part. *τιθέσις*.

Imperf. Indic. sing. 1 *ἐτίθουν*, 3 *ἐτίθει*, pl. 3 *ἐτίθεσαν*.

Aor. II. Subj. sing. 1 *θῶ*, 2 *θῆσ*, 3 *θῆ*, pl. 3 *θῶσι*; Imp. sing. 2 *θέσ*; Inf. *θέναι*; Part. *θέσις*.

MIDDLE AND PASSIVE.

Pres. Indic. sing. 1 *τίθεμαι*, 3 *τιθεται*, pl. 2 *τίθεσθε*; Imp. pl. 3 *τιθέσθωσαν*; Inf. *τιθεσθαι*; Part. *τιθέμενος*.

Imperf. Indic. sing. 3 *ἐτίθετο*, pl. 3 *ἐτίθεντα*.

Plup. Indic. pl. 3 *ἐτέθεντα*.

MIDDLE.

Aor. II. Indic. sing. 1 *ἔθεμην*, 2 *ἔθου*, 3 *ἔθετο*, pl. 2 *ἔθεσθε*, 3 *ἔθεντο*; Subj. pl. 1 *θάμεθα*; Imp. sing. 2 *θεῦ*, pl. 2 *θέσθε*; Inf. *θέσθαι*; Part. *θέμενος*.

TRANSLATE

1. ἐξίσταντα δὲ πάντες. (Acts ii. 12.) 2. ἔλεγον γὰρ ὅτι ἐξέστη. (Mark iii. 21.) 3. ἀνέστη τὸ κοράσιον καὶ περιεπάτει. (Mark v. 42.)
4. πάλιν γέγραπται, Οὐκ ἐκπειράσεις κύριον¹ τὸν θεόν σου. (Matt. iv. 7.)
5. δεῖ πληρωθῆναι πάντα τὰ γεγραμμένα² ἐν τῷ νόμῳ Μωυσέως καὶ προφήταις³ καὶ ψαλμοῖς⁴ περὶ ἐμοῦ. (Luke xxiv. 44.) 6. ἐτάρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου⁵ συνεφώνησάς⁶ μοι; (Matt. xx. 13.) 7. συνελάλουν⁶ πρὸς ἀλλήλους. (Luke iv. 36.) 8. καγὼ διατίθεμαι ὑμῖν καθὼς διέθετό μοι ὁ πατήρ μου βασιλείαν. (Luke xxii. 29.) 9. ἔτι αὐτοῦ λαλοῦντος⁷ ἔρχεται τις παρὰ τοῦ ἀρχισυνυγώγου. (Luke viii. 49.)
10. μὴ φόβου, ἀλλὰ λάλει καὶ μὴ σιωπήσῃς. (Acts xviii. 9.)

¹ Proper names, when followed by a noun in apposition, do not take the article; and *κύριος* is here used as a proper name.

² A labial (*π*, *β*, *φ*) before *μ* is changed into *μ*.

³ Usually only the first of two or more nouns connected by *καὶ* and naturally grouped together has the article, when they agree in gender and number; but if they differ in number, the article is very rarely omitted. In the present passage it may therefore be considered doubtful whether we should translate 'the prophets and the psalms' or 'prophets and psalms.'

⁴ See § 82, X.

⁵ *ν* is changed into *μ* before *π*, *β*, *φ*, but reappears whenever a vowel is interposed.

⁶ *ν* before another liquid is changed into that liquid, reappearing when a vowel is interposed.

⁷ See § 82, XL.

XXXVIII.

§ 79. Forms of verbs in *-ημι*, continued.

3. *ἴημι*, to send.

ACTIVE.

Pres. Indic. sing. 1 *ἴημι*, 3 *ἴησι*, pl. 1 *ἴεμεν* and *ἴομεν*, 2 *ἴετε*, 3 *ἴασι* and *ἴοῦσιν* or *ἴουσιν*; Subj. pl. 3 *ἴῶσι*; Imp. sing. 3 *ἴέτω*, pl. 2 *ἴετε*; Inf. *ἴέναι*; Part. *ἴεις* and *ἴων* or *ἴων*.

Imperf. Indic. sing. 3 *ἴεν*.

Aor. II. Subj. sing. 1 *ώ*, 3 *ὖ*, pl. 1 *ώμεν*, 2 *ῆτε*, 3 *ῶσι*; Imp. sing. 2 *εἰς*, pl. 2 *ἦτε*; Inf. *εἶναι*; Part. *εἴς*.

MIDDLE AND PASSIVE.

Pres. Indic. sing. 3 *ἴεται*, pl. 3 *ἴενται* (*ἴονται* in the Cambridge MS.); Part. *ἴεμενος*.

Perf. Indic. pl. 3 *ἴωνται*.

4. *φημί*, to say.

ACTIVE.

Pres. Indic. sing. 1 *φημὶ*, 3 *φησὶ*, pl. 3 *φασὶ*.

Imperf. Indic. sing. 3 *ἔφη*.

5. *πίμπρημι*, to burn.

MIDDLE AND PASSIVE. — *Pres.* Inf. *πίμπρασθαι*.

6. *δύνινημι*, to profit.

MIDDLE. — *Aor. II.* Opt. sing. 1 *δυαίμην*.

7. *δύναμαι*,* to be able.

Pres. Indic. sing. 1 *δύναμαι*, 2 *δύνασαι*, *δύνῃ*, 3 *δύναται*, pl. 1 *δυνάμεθα*, 2 *δύνασθε*, 3 *δύνανται*; Subj. sing. 3 *δύνηται*, pl. 3 *δύνωνται*; Opt. sing. 1 *δυναίμην*, pl. 3 *δύναντο*; Inf. *δύνασθαι*; Part. *δυνάμενος*.

Imperf. Indic. sing. 3 *ἡδύνατο*, pl. 2 *ἡδύνασθε*, 3 *ἡδύναντο*.†

8. *ἐπίσταμαι*,* to know, understand.

Pres. Indic. sing. 1 *ἐπίσταμαι*, 3 *ἐπίσταται*, pl. 2 *ἐπίστασθε*, 3 *ἐπίστανται*; Part. *ἐπιστάμενος*.

* Deponent.

† A few verbs have *η* instead of *ε* for their augment in the imperfect and aorist.

TRANSLATE

1. ἀκούετε καὶ συνίετε. (Matt. xv. 10.) 2. οὕπω νοεῖτε αὐδὲ συνίετε; (Mark viii. 17.) 3. τότε διήναιξεν αὐτῶν τὸν νοῦν τοῦ συνιέναι¹ τὰς γράφας. (Luke xxiv. 45.) 4. ἡ δὲ προβιβασθεῖσα ὑπὸ τῆς μητρὸς αὐτῆς Δάσ μοι, φησίν, ὅδε ἐπὶ πίνακι τὴν κεφαλὴν Ἰωάννου. (Matt. xiv. 8.) 5. οὗτος ἔφη, Δύναμαι καταλῦσαι τὸν ναὸν τοῦ θεοῦ καὶ διὰ τριῶν ἡμερῶν οἰκοδομῆσαι. (Matt. xxvi. 61.) 6. καθὼς φασίν τινες. (Rom. iii. 8.) 7. λέγω γὰρ ὅμην ὅτι δύναται δὲ ἐκ τῶν λίθων τούτων ἐγέραι τέκνα τῷ Ἀθραάμ. (Matt. iii. 9.) 8. λέγουσιν αὐτῷ Δυνάμεθα. (Matt. xx. 22.) 9. ὅσον χράνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν, οὐ δύνανται νηστεύειν. (Mark ii. 19.) 10. καὶ ἐφαβῆθησαι φόβον μέγαν.² (Mark iv. 41.)

¹ See § 82, XII.² See § 82, XXIII.

XXXIX.

§ 80. Forms of verbs in -υμι.

1. δείκνυμι, *to show.*

ACTIVE.

Pres. Indic. sing. 1 δείκνυμι, 3 δείκνυστι; Part. δεικνύς.

MIDDLE AND PASSIVE.

Pres. Indic. pl. 3 δείκνυνται; Inf. δείκνυσθαι; Part. δεικνύμενος.

2. ἀμφιέννυμι, *to put on, to clothe.*

ACTIVE. — *Pres.* Indic. sing. 3 ἀμφιέννυστι.

3. ὑποξώννυμι, *to undergird.*

ACTIVE. — *Pres.* Part. ὑποξώννυς.

4. ἀπόλλυμι, *to destroy.*

MIDDLE AND PASSIVE.

Pres. Indic. sing. 1 ἀπόλλυμα, 3 ἀπόλλυται, pl. 1 ἀπόλλυμεθα; Part. ἀπόλλυμενος.

(Mid. *Aor. II.* ἀλόμην, regular.)

5. βίγνυμι, *to break.*

MIDDLE AND PASSIVE.

Pres. Indic. pl. 3 βίγνυνται. *Imperf.* Indic. sing. 3 ἐβρίγνυτο.

6. δύμι, *to sink, go down* : pres. in actual use, δύνω.

ACTIVE. — *Aor. II. sing. 3 ἔδυ.*

7. κρεμάννυμι, *to hang up.*

MIDDLE AND PASSIVE.

Pres. Indic. sing. 3 κρέμαται, pl. 3 κρέμανται ; Part. κρεμάμενος, — following the analogy of verbs in -ημι.

Imperf. Indic. sing. 3 ἐκρέματο, ἐκρέμετο.

8. σβέννυμι, *to quench.*

ACTIVE.

Pres. Imp. pl. 2 σβέννυτε.

MIDDLE AND PASSIVE.

Pres. Indic. sing. 3 σβέννυται, pl. 3 σβέννυνται.

9. συναναμίγνυμι, *to mix up with.*

MIDDLE AND PASSIVE.

Pres. Imp. pl. 2 συναναμίγνυσθε ; Inf. συναναμίγνυσθαι.

10. δμυνμι, *to swear.*

ACTIVE. — *Pres. Inf. δμυνται.*

§81. Inflection of the verba εἰμί, *to be*, and εἰλι, *to go.*

1. εἰμί.

Pres. Ind. sing. 1 εἰμι, 2 εἰ, 3 ἔστι, pl. 1 ἔσμεν, 2 ἔστε, 3 εἰσι ; Subj. sing. 1 ὁ, 2 ἦς, 3 ἦ, pl. 1 ὁμεν, 2 ἥτε, 3 ὁσι ; Opt. sing. 2 εἴης, 3 εἴη ; Imp. sing. 2 ἵσθι, 3 ἔστω, ἥτω, pl. 3 ἔστωσαν ; Inf. εἴναι ; Part. ὁν.

Imperf. Indic. sing. 1 ἤμην, 2 ἤς, ἤσθα, 3 ἤν, pl. 1 ἤμεν, ἤμεθα, 2 ἤτε, 3 ἤσαν.

Fut. Indic. sing. 1 ἔσομαι, 2 ἔση, 3 ἔσται, pl. 1 ἔσθμεθα, 2 ἔσεσθε, 3 ἔσονται ; Inf. ἔσεσθαι ; Part. ἔσθμενος.

2. εἰλι (in the N. T. found only in composition).

Pres. Indic. pl. 3 ἰαστ ; Imp. sing. 2 ιώ in the Vatican MS. ; Inf. λέναι ; Part. λών.

Imperf. Indic. sing. 3 ᾔει, pl. 3 ᾔεσαν.

TRANSLATE

1. μὴ συσχηματίζεσθε¹ τῷ αἰῶνι τούτῳ. (Rom. xii. 2.)
2. πάντα γὰρ ὑμῶν² ἔστιν.³ (1 Cor. iii. 21.)
3. καὶ οὐκ ἔστε ἔαυτῶν.² (1 Cor. vi. 19.)
4. τίνος τῶν ἐπτὰ ἔσται γυνή; (Matt. xxii. 28.)
5. εἰ δέ τις

πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἐστιν αὐτοῦ.³ (Rom. viii. 9.) 6. ἡκουόσατε τῆς βλασφημίας·⁴ τί ὑμῖν φαίνεται; (Mark. xiv. 64.) 7. σὺ εἰ ὁ βασιλεὺς τῶν Ἰουδαίων; (Mark. xv. 2.) 8. οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός. (Matt. xvii. 5.) 9. εἰ ἐκ τοῦ κόσμου ἦτε, ὁ κόσμος ἀν τὸ ἥδιον ἐφύλει.⁵ (John xv. 19.) 10. ἐξέδυσαν αὐτὸν τὴν χλαμύδα.⁶ (Matt. xxvii. 31.)

¹ When *σύν* in composition is followed by *ζ* or by *σ* and another consonant, it may either retain its full form or be shortened to *σύ*.

² See § 82, IV.

³ See § 82, I.

⁴ See § 82, V.

⁵ See § 82, Rem. a.

⁶ See § 82, XXIV.

XL.

§ 82. Rules of Syntax.

- I. A neuter plural may be the subject of a singular verb.
- II. Verbs implying separation and source are followed by the genitive.
- III. All words expressing or implying a part or action upon a part of anything are followed by a genitive of the whole.
- IV. The genitive (and sometimes the dative) is used to denote possession.
- V. Verbs of sense, except those of sight, may govern the genitive.
- VI. Many verbs denoting operations of the mind govern the genitive.
- VII. Verbs of accusing, convicting, etc., are followed by a genitive of the person and an accusative of the crime.
- VIII. Certain verbs implying a noun govern the genitive.
- IX. Words signifying plenty and want are followed by the genitive.
- X. The price of a thing is put in the genitive.
- XI. A noun or a pronoun and a participle may stand in the genitive, to denote the time or some other circumstance of an action. This is called the *genitive absolute*.
- XII. The genitive of the neuter article with an infinitive is often used to denote purpose.
- XIII. The comparative degree usually governs the genitive, except when followed by *ἢ*.
- XIV. The instrument with which and the means by which anything is done are put in the dative.

XV. A noun used to denote the mode or manner of an action is put in the dative, with or without a preposition.

XVI. The dative is used to denote that with reference to which, in accordance with which, or on account of which, something is or takes place.

XVII. Words denoting likeness or similarity are followed by the dative.

XVIII. The dative is used with comparatives and verbs implying comparison, to indicate to what extent one thing exceeds or falls short of another.

XIX. Verbs signifying to contend with, to use, and sometimes those of participating in, are followed by the dative.

XX. The dative is sometimes used after passive verbs to denote the agent.

XXI. The dative (very rarely the genitive) is used to denote the time at which (sometimes during which) a thing takes place, and occasionally the place where.

XXII. An accusative case may be the subject of an infinitive.

XXIII. Many verbs are followed by an accusative of kindred significance.

XXIV. Some verbs take two accusatives, one of the person and the other of the thing.

XXV. Duration of time and extent of space are put in the accusative.

TRANSLATE

1. βούλομαι οὖν προσεύχεσθαι τοὺς ἄνδρας¹ ἐν παντὶ τόπῳ. (1 Tim. ii. 8.)
2. καὶ κατηγόρουν αὐτοῦ² οἱ ἀρχιερεῖς πολλά.³ (Mark xv. 3.)
3. Γαλλίωνος⁴ δὲ ἀνθυπατεύοντος τῆς Ἀχαΐας⁵ κατεπέστησαν ὁμοθυμαδὸν οἱ Ἰουδαῖοι τῷ Παύλῳ. (Acts xviii. 12.)
4. Ιδοὺ πεπληρώκατε τὴν Ἱερουσαλὴμ τῆς διδαχῆς⁶ ὑμῶν. (Acts v. 28.)
5. ἐσφραγίσθητε τῷ πνεύματι⁷ τῆς ἐπαγγελίας τῷ ἀγίῳ. (Eph. 1. 13.)
6. πᾶσα δὲ γυνὴ προσευχομένη ἡ προφητεύουσα ἀκατακαλύπτω τῇ κεφαλῇ⁸ καταισχύνει τὴν κεφαλὴν ἔαντῆς. (1 Cor. xi. 5.)
7. εἰ γὰρ καὶ τῇ σοφκὶ⁹ ἀπειμι ἀλλὰ τῷ πνεύματι¹⁰ σὺν ὑμῖν εἰμί. (Col. ii. 5.)
8. ὅμοιοι αὐτῷ¹¹ ἐσόμεθα. (1 John iii. 2.)
9. ἀλλ' οὐκ ἐχρησάμεθα τῇ ἐξουσίᾳ¹² ταύτῃ. (1 Cor. ix. 12.)
10. εὑρέθην¹³ τοῖς¹⁴ ἐμὲ μὴ ζητοῦσιν. (Rom. x. 20.)

¹ Rule XXII. ² Rule VII. ³ Rule XI. ⁴ Rule VIII. ⁵ Rule IX.

⁶ Rule XIV. ⁷ Rule XV. ⁸ Rule XVI. ⁹ Rule XVII. ¹⁰ Rule XIX.

¹¹ Aor. I. pass. of *εὑρίσκω*, an irregular verb.

¹² Rule XX.

VOCABULARY.

A.

Ἀαρών, ὁ, Aaron.
 Ἀβραάμ, ὁ, Abraham.
 ἀβύσσος, οὐ, ἡ, an abyss.
 ἀγαθός, ἡ, ὁν, adj., good.
 ἀγαπάω, to love.
 ἀγάπη, ης, ἡ, love.
 ἀγαπητός, ἡ, ὁν, adj., beloved.
 ἄγγελος, οὐ, ὁ, a messenger, an angel.
 ἄγηλη, ης, ἡ, a herd.
 ἀγίαζω, to make clean or holy, to hallow.
 ἀγιος, ια, ιον, adj., holy.
 ἀγνίζω, to purify.
 ἀγοράζω, to buy.
 Ἀγρίππας, α, ὁ, Agrippa.
 ἄγω, to lead, to bring, to go.
 ἀδελφή, ης, ἡ, a sister.
 ἀδελφός, οῦ, ὁ, a brother.
 ἀδικέω, to do injustice, to hurt, to harm.
 ἄδω, to sing.
 ἀεί, adv., ever, always.
 ἀήρ, ἔρος, ὁ, air.
 αἰδώς, δος, οῦς, ἡ, modesty, reverence.
 αἰτέω, to ask, to ask for.
 αἰών, ὕνος, ὁ, an age ; ὁ αἰών, the age, the world.
 ἀκατακάλυπτος, ὁ, ἡ, adj., unveiled, uncovered.
 ἀκολουθέω, to follow.
 ἀκούω, to hear.
 ἀληθεία, ια, ἡ, truth.
 ἀληθινός, ἡ, ὁν, adj., true.
 ἀλλά (an adversative particle, stronger than δέ), but, yet.

ἀλλήλων, of one another.
 ἀλών, ωνος, ἡ, a threshing-floor.
 ἀμαρτία, ια, ἡ, sin.
 ἀμαρτωλός, οῦ, ὁ, ἡ, adj., sinful, subst., a sinner.
 ἀμπελῶν, ωνος, ὁ, a vineyard.
 ἀν, a particle usually calling for no translation, but serving to give an air of uncertainty or indefiniteness to the words with which it is connected. It may sometimes be rendered "perchance." After relative pronouns it is equivalent to the English termination -ever, e.g. δος ἀν, whoever : with verbs, it is often equivalent to the auxiliary would.
 ἀναβαίνω, to go up.
 ἀνάγω, to lead up ; mid. and pass., to set sail.
 ἀνακρίνω, to examine.
 ἀναχωρέω, to go back, to withdraw.
 ἀνέμος, οὐ, ὁ, wind.
 ἀνέχομαι, to bear with.
 ἀνήρ, ἀνδρός, ὁ, a man, a husband.
 ἀνθρώπος, οὐ, ὁ, a hnman being, a man.
 ἀνθυπατεύω, to be proconsul.
 ἀνθύπατος, οὐ, ὁ, a proconsul.
 ἀνίστημι, to raise up ; aor. 2, to rise up.
 ἀνοίγω, to open.
 ἀντέχομαι, to cleave to.
 ἀντί (with gen.), over against, in exchange for, for.
 ἀντίπιπτω, to resist.
 ἀπαγγέλλω, to announce, to tell, to report.

ἀπάγχω, to strangle (to death).
 ἀπαρτι, to be absent.
 ἀπέναντι, *adv.*, in the presence of.
 ἀπιστος, or, *adj.*, without faith, un-
 believing.
 ἀπό (with gen.), from.
 Ἀπολλώς, ω, δ, Apollos.
 ἀπολύω, to free from, to free one's
 self from, to put away.
 ἀπονίπτω, to wash off, to wash.
 ἀποστάσιον, ου, τό, a divorce, a bill
 of divorce.
 ἀπόστολος, ου, δ, an apostle.
 ἀπτω, to touch.
 ἄρνιον, ου, τό, a lamb.
 ἄρτι, *adv.*, now, just now.
 ἄρτος, ου, δ, a loaf of bread, bread,
 food.
 ἄρχιερεύς, ἔως, δ, a chief priest.
 ἄρχισυνάγωγος, ου, δ, a ruler of a
 synagogue.
 ἄρχομαι, to begin.
 ἄρχων, δ, a ruler.
 ἄστρο, ἔρος, δ, a star.
 αὐτός, η, ὁ, self; *in oblique cases*,
 him, her, it.
 αὐτοῦ, *adv.*, there.
 ἄσφορίζω, to asparate.
 ἄσφρων, ον, *adj.*, senseless, foolish.
 Ἄχαΐα, ος, η, Achaia.

B.

βάθος, εos, os, τό, depth.
 βάλλω, to cast, to put, to pour.
 βαρέω, to weigh down.
 Βαρνάβας, α, ὁ, Barnabas.
 βασανίζω, to torment.
 βασιλεία, αs, ἡ, a reign, a king-
 dom.
 βασιλεύς, ἐωs, ὁ, a king.
 βασιλεύω, to reign.
 βιβλίον, ον, τό, a writing.
 βλασφημέω, to blaspheme.
 βλασφημία, αs, ἡ, blasphemy.

βλέπω, to look, to see.
βότρυς, νος, ὁ, a bunch of grapes.
βούλομαι, to will, wish, desire.
βοῦς, οός, ὁ, η, an ox or cow.
βραδύς, εῖα, ύ, adj., slow.
βροντή, ής, ή, thunder.
βρυγμός, οῦ, ὁ, a gnashing (of the teeth).
βρύχω, to gnash (the teeth).
βρῶμα, ατος, τό, food.
βράστις, εως, ή, food.

Γ.

γάλα, ακτος, τό, milk.
Γαλιλαία, ας, ή, Galilee.
Γαλλίων, ανος, δ, Gallio.
γαμέω, to marry.
γάρ, conj., for.
γαστήρ, τέρος, τρός, ή, the belly.
γενέα, ἀς, ή, a generation.
γεννάω, to beget, to bring forth;
pass., to be born.
γῆ, γῆς, ή, land, earth.
γῆρας, αος, ως, τό, old age.
γίνομαι, to become, to be.
γλῶσσα, ης, ή, the tongue.
γόνυ, γόνατος, τό, the knee.
γραμματεύς, ἐως, δ, a scribe.
γραφή, ής, ή, a writing, a scripture.
γράφω, to write.
γρηγορέω, to watch.
γυνή, γυναικός, ή, a woman, a wife.
γυνὴ χήρα, a widow-woman, a widow.

Δ.

δάκρυον, ον, τό, a tear.
δέ, conj., but, and; δὲ καὶ (emphatic), and also.
δέ, it is necessary, it must be.
δένδρον, ον, τό, a tree.
δερμάτινος, η, ον, adj., leatheren.
δεσμοφύλαξ, ακος, δ, a jailer.
δεσπότης, ον, δ, a master.
δέχομαι, to receive.
δηνάριον, ιον, τό, a denarius.

διά (with gen. and acc.), through, during, in, on account of. **ἐκδύω**, to strip.
διαλέγομαι, to discourse. **ἐκεῖ**, adv., there.
διαλογίζομαι, to reason. **ἐκπειράζω**, to make trial of, to tempt.
διανοίγω, to open. **ἐκπίπτω**, to fail.
διαστρέφω, to turn away (any one). **ἐκρύζω**, to root up.
διατίθημι, to appoint, to assign. **ἐλάσσων** or **-ττων**, *or*, adj. (comparative of *μικρός*), less, younger.
διαφέρω, to differ from, to be worth more than. **ἔλκων**, to draw.
διδάσκω, to teach. **Ἑλλάς**, ἄδος, ἡ, Hellas, Greece.
διδαχή, η_s, ḥ, teaching. **ἐλπίς**, ἵδος, ḥ, hope.
διδωμι, to give. **ἐμαυτοῦ**, of myself.
διερμηνέω, to interpret. **ἐμβλέπω**, to look at, to consider; (with or without *εἰς*).
δικαιοσύνη, η_s, ḥ, justice, righteousness. **ἐμπροσθεν**, adv. and prep., before.
διορύσσω, to dig through, to break through. **ἐμφανίζω**, to manifest.
Διοτρεψής, ἔος, οὐς, ḫ, Diotrepheς. **ἐν** (with dat.), in, by, among.
διώκω, to pursue, to persecute. **ἐνδύμα**, ατος, τό, clothing.
δοκιμάζω, to consider worth, to try, to test. **ἐνεκεν** (with gen.), on account of, for the sake of.
δόξα, η_s, ḥ, glory. **ἐννοια**, ας, ḥ, thought, purpose.
δοξάζω, to give glory to, to glorify. **ἐντελλομαι**, fut. **τελοῦμαι**, to command.
δουλεύω, to serve, to be in servitude. **ἐντολή**, η_s, ḥ, a command.
δοῦλος, ου, ḫ, a servant. **ἐνώπιον** (with gen.), in the presence of, before.
δράκων, αντος, ḫ, a dragon. **ἐξαλείφω**, to blot out, to wipe away.
δύναμαι, to be able. **ἐξίστημι**, to astonish; mid. and aor. 2 act., to be astonished, to be beside one's self.
δύναμις, εως, ḥ, power, might, strength. **ἐξουσία**, ας, ḥ, power, authority, right.
δωρεάν, *adv.*, gratuitously; freely. **ἐξωθεν**, *adv.*, from without. **τὸ ἔξωθεν**, the outside.

E.
ἐάν (*εἰ* and *ἄν*), if, if perchance. **ἐπαγγελία**, ας, ḥ, a promise.
ἐαντοῦν, of himself. **ἐπαγγέλλομαι**, to promise.
ἐγέρω, to raise up; *mid.*, to arise. **ἐπί** (with gen., dat. and acc.), on, upon, towards, at, before (*i. e.* in to the presence of).
ἐγκόπτω, to hinder. **ἐπιθετις**, εως, ḥ, a placing on, a laying on.

ἐγώ, I. **ἐπιμένω**, fut. **μενῶ**, to remain.
ἴθνος, ους, τό, a nation. **ἐπιστρέφω**, to turn towards, to turn.
εἰ, conj., if; *εἰ μή*, except. **ἐπονομάζω**, to name.
εἰμι, to be. **ἐπτά**, seven.
εἰς (with acc.), to, into, in, for, at. **ἐργάτης**, ου, ḫ, a workman, a laborer.
εἰς, μία, έν, one. **ἐργον**, ου, τό, work.

Ἔρις, *iōs*, ἡ, strife.

Ἔριφος, *ou*, ὁ, ἡ, a kid, a young goat.

Ἐρμογένης, *eos*, *ous*, ὁ, Hermogenes.

Ἐρχομαι, to come.

Ἐρωτάω, to ask.

Ἐσθίω, to eat.

Ἐσωθεν, *adv.*, from within. τὸ
ἔσωθεν, the inside.

Ἐταῖρος, *ou*, ὁ, a companion, a friend.

Ἐτερος, *a*, *or*, *adj.*, other.

Ἐτι, *adv.*, more, still.

Ἐτοιμάζω, to prepare.

Ἐναγγέλιον, *ou*, τό, good news, the
gospel.

Ἐύρεσκω, to find.

Ἐφεσος, *ou*, ἡ, Ephesus.

Ἐχω, to have, to hold, to consider.

Ἐώς, *adv.*, until.

Z.

Ζάω, *zit.* ζήσω and ζήσομαι, to live.

Ζεβεδαῖος, *ou*, ὁ, Zebedee.

Ζητέω, to seek.

Ζωή, ἡ, ἡ, life.

Ζώνη, ἡ, ἡ, a girdle.

H.

ἢ, or ; ἢ — ἢ, either — or.

ἡγεμόν, ὅνος, ὁ, a governor.

ἡδέως, *adv.*, gladly.

Ἑλίας, *ou*, ὁ, Elias, Elijah.

ἥλιος, *ou*, ὁ, the sun.

ἥμεις (pl. of ἥγια) we.

ἥμέρα, *as*, ἡ, a day.

Ἡράδης, *ou*, ὁ, Herod.

Ἡρῳδίας, ἀδος, ἡ, Herodias.

Ἱσαΐας, *ou*, ὁ, Essias, Isaiah.

Ἱστων ὡρ -ττων, *or*, *adj.* (compar.
of κακός), worse.

O.

Θάλασσα, ἡ, ἡ, a sea, a lake.

Θέλημα, *atōs*, τό, will.

Θέλω, to will, wish, desire.

Θεός, *ou*, ὁ, a god, God.

Θεραπεύω, to heal, to cure.

Θερισμός, *ou*, ὁ, a harvest.

Θηρίον, *ou*, τό, a wild beast, a beast.

Θησαυρίζω, to treasure up.

Θησαυρός, *ou*, ὁ, treasure, wealth.

Θρῆ, G. τριχός, ἡ, a hair.

Θυγατήρ, τέρος, τρός, ἡ, a daughter.

Θυσιαστήριον, *ou*, τό, an altar.

I.

Ιδιος, *ia*, *or*, *adj.*, own, one's own.

Ιδού, *interj.*, behold !

Ιερουσαλήμ, Jerusalem.

Ιησοῦς, *ou*, ὁ, Jesus.

Ιμάς, ἄντος, ὁ, a thong, a strap, a
latchet.

Ινα, that, in order that, to.

Ιορδάνης, *ou*, ὁ, the Jordan.

Ιουδαία, *as*, ἡ, Judæa.

Ιουδαῖος, *a*, *or*, *adj.*, Jewish ; *subst.*
masc., a Jew.

Ιούδας, *a*, ὁ, Judas, Judah.

Ισχυρός, ἀ, ὅν, *adj.*, mighty.

Ιχθύδιον, *ou*, τό, a small fish.

Ιχθύς, ὑνος, ὁ, a fish.

Ιωάννης, *ou*, ὁ, John.

Ιωνᾶς, ἄ, ὁ, Jonah, Jonas.

Ιωσήφ, ὁ, Joseph.

K.

Καθαρίζω, to purify, to cleanse.

Καθός, *adv.*, as.

Καὶ, *conj.*, and, even, also.

Κακόω, to maltreat.

Καλέω, to call.

Καλός, ἡ, ὅν, *adj.*, beautiful, good.

Καλῶς, *adv.*, well.

Κάμηλος, *ou*, ὁ, ἡ, a camel.

Κάν (a contraction of καὶ ἔάν), even
if, though.

Καρδία, *as*, ἡ, the heart.

Καρπός, *ou*, ὁ, fruit.

Κατά (with gen. and acc.), down,
according to.

Καταβαίνω, to go or come down.

καταισχύνω, τό bring shame upon, to dishonor, to disgrace.	λαμβάνω, to receive.
καταλύω, to destroy.	λάμπω, to shine, to give light.
κρατητίζω, to prepare.	λαός, οῦ, ὁ, a people.
κατασέω, to wave, to beckon.	λατρεύω, to serve.
καταφρονέω, to despise.	λέγω, to say, to call.
κατεργάζομαι, to work out, to produce.	λεῖπω, to leave, to lack, to be wanting.
κατεφίστημι, to stand up against, to rush upon.	λεπτός, οῦ, ὁ, a leper.
κατέχω, to hold.	Δευέις (or Δευής), acc. Δευέν (or Δευήν), ὁ, Levi.
κατηγορέω, to accuse, to accuse of.	λίθος, ου, ὁ, a stone.
καυχάομαι, to boast.	λίμνη, ης, ἡ, a lake.
κέρας, ατος, τό, a horn.	λόγος, ου, ὁ, a word.
κεφαλή, ἥς, ἡ, the head.	Δυνδία, ας, ἡ, Lydia.
κήρυγμα, ατος, τό, preaching.	λύω, to loosen.
κηρύσσω, to proclaim, to preach.	Δάρτ, ὁ, Lot.
Κιλικία, ας, ἡ, Cilicia.	
κλαίω, to weep.	M.
κλαυθμός, οῦ, ὁ, a weeping.	μαθητής, οῦ, ὁ, a learner, a disciple.
κλείς, κλειδός, ἡ, a key.	μαλακία, ας, ἡ, weakness, disease.
κλέπτης, ου, ὁ, a thief.	μανθάνω, to learn.
κλέπτω, to steal.	Μαριάμ, ἡ, Mary.
κλίνω, to recline.	μαρτυρέω, to bear witness, to testify.
κόκκος, ου, ὁ, a grain, a seed.	μαρτυρία, ας, ἡ, testimony.
κολυμβήθρα, ας, ἡ, a swimming- place, a pool.	μάρτυς, υρος, ὁ, a witness.
κοράσιον, ίον, τό, a girl, a maiden.	μέγας, μεγάλη, μέγα, αάj., great.
κόσμος, ου, ὁ, order, the world.	μεθύω, to be drunk.
κρατέω, to lay hold of, hold, retain.	μείζων, ον, αάj. (comp. of μέγας), greater, older.
κρέας, ατος, τό, meat, flesh; pl. κρέατα, contr. κρέα.	μέν, conjunctive particle, indeed.
κρείσσων, or -ττων, ον, adj. (comp. of ἀγαθός), better.	μένω, to remain, to abide.
κρημνός, οῦ, ὁ, a steep place.	μερίζω, to divide.
κρίνω, to judge.	μετά (with gen. and acc.), with, after.
Κρίσπος, ον, ὁ, Crispus.	μετανοέω, to change one's mind, to repent.
κτήμα, ατος, τό, a possession.	μή, not; also an interrogative par- ticle.
κύριος, ον, ὁ, a lord, a master.	μήν, μηνός, ὁ, a month.
κύων, G. κυνός, ὁ, ἡ, a dog.	μήτε — μήτε, neither — nor.
κώμη, ης, ἡ, a village.	μήτηρ, τρός, ἡ, a mother.
Κῶς, acc. Κῶν, ἡ, [the island of] Cos or Co.	μισέω, to hate.
	μνημεῖον, ον, τό, a tomb, a sepulchre.
	μνημονεύω, to remember.
	μονογενής, αάj., only begotten.
	μόνος, η, ον, adj., only, alone.
λαλέω, to speak, to talk.	Μωϋσῆς, ἑως, ὁ, Moses.

Δ.

λαλέω, to speak, to talk.

N.

ναός, οὐ, ὁ, a temple.
 νεφέλη, ης, ἡ, a cloud.
 νηστείω, to fast.
 νίπτω, to wash (some part of the body).
 νιπτήρ, ἥρος, ὁ, a wash-basin.
 νοέω, to perceive.
 νόμος, οὐ, ὁ, a law.
 νόσος, οὐ, ἡ, sickness, disease.
 νοῦς, νοός, ὁ, mind.
 νύμφη, ης, ἡ, a bride.
 νυμφίος, οὐ, ὁ, a bridegroom.
 νῦν, now.

Ξ.

Ξηρός, ἄ, ἢν, adj., dry; ξηρά (γῆ being understood), dry land, land.

O.

ὁ, ἡ, τό, the.
 ὁδός, οῦ, ἡ, a road, a way.
 ὁδούς, ὁδόντος, ὁ, a tooth.
 οἰκία, ας, ἡ, a house.
 οἰκοδομέω, to build.
 οἶκος, οὐ, ὁ, a house.
 οἰνοπότης, οὐ, ὁ, a wine-bibber.
 οἶνος, οὐ, ὁ, wine.
 ὀλίγος, η, οὐ, adj., little; pl. few.
 ὅλος, η, οὐ, adj., whole, altogether.
 ὁμοινυμαδόν, adv., with one accord.
 ὅμοιος, α, οὐ, adj., like.
 ὅμοιώ, to make like, to liken, to compare.
 ὅμοιως, adv., in like manner.
 ὅμοιον, adv., together.
 ὄνομα, ατος, τό, a name.
 ὄπλιζω, to arm.
 ὅπου, adv., where.
 ὀργή, ἥς, ἡ, anger, wrath.
 ὀργίζω, to be enraged.
 ὄρμάω, to rush.
 ὄρος, εος, ους, τό, a mountain, a hill.
 ὃς, ή, δ, who, which; ὃς δν, whoever.
 ὅστος, η, ου, how great, as great as, how long, as long as.

δστέον (contr. δστοῦν), οὐ, τό, a bone.
 δστις, ἥτις, δ τι, whoever, whatever.
 δσφύς, ιος, ἡ, the loins.
 δταν, adv. (δτε and δν), when, when perchance.
 δτε, adv., when.
 δτι, conj., that, because.
 οὐ (οὐκ before smooth and οὐχ before aspirated vowels), not. (οὐ is used in the statement of negative facts, μή of negative conceptions.) οὐ μή (intensive), not at all, by no means.
 οὐδέ, conj., neither, nor.
 οὐδείς, ουδεία, οὐδέν, no one, none, not one.
 οὐδέποτε, adv., never.
 οὖν, conj., therefore, then.
 οὔπω, adv., not yet.
 οὐράνιος, α, ον, adj., heavenly.
 οὐρανός, οῦ, ὁ, heaven.
 οὗτος, αὕτη, τοῦτο, this.
 οὔτως (by some editors written οὔτω before a consonant), adv., so, thus.
 ούτι (a strengthened form of οὐ), not.
 δφθαλμός, οῦ, ὁ, an eye.
 δχλος, οὐ, ὁ, a crowd, a multitude.

II.

παιδίον, ου, τό, a little child, a child.
 παιδίσκη, ης, ἡ, a maiden, a maid-servant.
 παῖς, παιδός, ὁ, ἡ, a boy, a girl, a servant.
 πάλιν, adv., again.
 παρά (with gen., dat. and acc.), near by, by, beside, from, of.
 παραβολή, ἥς, ἡ, a parable.
 πᾶς, πᾶσα, πᾶν, adj., all, every.
 πάσχω, to suffer.
 πατήρ, G. πατρός, ὁ, a father.
 Παῦλος, οῦ, ὁ, Paul.
 πεντηκοστή, ἥς, ἡ, Pentecost.
 περί (with gen. and acc.), about, concerning.

περιάγω, to lead about, to go about.	προσέχω, to take heed.
περιπατέω, to walk about, to walk.	προσήλυτος, ον, ὁ, ἡ, a proselyte.
περισσεύω, to cause to abound.	προσκυνέω, to worship.
πετεινόν, οῦ, τό, a fowl, a bird.	προσφέρω, to bring to, to bring.
πέτρα, as, ἡ, a rock.	πρόσωπον, ον, τό, a face, personal appearance, person.
Πέτρος, ον, ὁ, Peter.	προφέρω, to bring forth.
πινακίδιον, ον, τό, a tablet.	προφητεύω, to prophecy.
πίναξ, ακος, ὁ, a trencher, plate, platter.	προφήτης, ον, ὁ, a prophet.
πίπτω, to fall.	πυνθάνομαι, to ask, to inquire, to learn.
πιστεύω, to have faith, to believe, to believe in, to put trust in, to trust, to intrust ; <i>pass.</i> , to be believed, to be intrusted with.	πῦρ, πός, τό, fire.
πίστις, εως, ἡ, faith.	πῶς, how.
πλειόν, ον, <i>adj.</i> (compar. of πολύς), more, greater.	Σ.
πληγή, ἡς, ἡ, a plague.	σάββατον, ον, τό, a sabbath.
πλῆθος, εος, ους, τό, a great number, a multitude.	Σαλαμίς, ὥνος, ἡ, Salamis.
πλήρης, ες, <i>adj.</i> , full.	σάρκε, σαρκός, ἡ, flesh.
πληρώω, to fill, to fulfil.	Σαῦλος, ον, ὁ, Saul.
πλησίον, <i>adv.</i> , near ; ὁ πλησίον, a neighbor.	σεαυτοῦ, of thyself.
πλοῦς, G. πλοός, ὁ, navigation.	σελήνη, ης, ἡ, the moon.
πνεῦμα, ατος, τό, breath, wind, spirit.	σημεῖον, ον, τό, a sign.
ποιέω, to do, to make.	Σιλωάμ, Siloam.
ποιμαίνω, to tend (a flock).	Σίμων, ανος, ὁ, Simon.
ποιμήν, ἐνος, ὁ, a herdsman, a shepherd.	σίναπι, εως, τό, mustard.
πολύμηνη, ης, ἡ, a flock.	σιωπάω, to be silent.
πόλις, εως, ἡ, a city.	Σολομών, ὥνος, ὁ, Solomon.
πολλάκις, <i>adv.</i> , often.	σοφία, ας, ἡ, wisdom.
πολύς, πολλή, πολύ, <i>adj.</i> , much, great.	στάχυς, νος, ὁ, an ear of grain.
πορεύομαι, to go.	στόμα, ατος, τό, a mouth.
πόσος, η, ον, how great, how much ; <i>pl.</i> , how many.	σύ, thou.
ποτέ, at some time, once, formerly.	συλλαλέω, to talk with, to converses.
ποῦ, <i>adv.</i> , where.	συμφωνέω, to agree with.
πούς, G. πόδος, ὁ, a foot.	σύν (with the dat.), with.
πρίν, <i>adv.</i> , before.	συνάγω, to gather together.
πρόβατον, ον, τό, a sheep.	συναγωγή, ἡς, ἡ, a synagogue.
προβιβάζω, to urge on.	συνέρχομαι, to come together.
προς (with gen., dat. and acc.), to.	συνίημι, to understand.
προσεύχομαι, to pray (to God).	συσχηματίζω, to conform to.
	σφραγίζω, to seal.
	σώζω, to heal, to cure, to save.
	σώμα, ατος, τό, a body.

T.

ταπεινός, ἡ, ὅν, *adj.*, low, lowly, humble.

ταχύς, εῖα, ὁ, *adj.*, quick, swift.

τέκνον, ου, τό, a child, a son.	φημί, to say.
τελώνης, ου, ὁ, a tax-gatherer, a publican.	φιλαδελφία, <i>as</i> , brotherly love.
τετράρχης, ου, ὁ, a tetrarch.	φιλέω, to love.
τηρέω, to keep.	Φλιππός, ου, ὁ, Philip.
τίλλω, to pluck, to pull off.	φίλος, ου, ὁ, a friend.
τιμή, ἡς, ἡ, honor.	φοβέομαι, to be frightened, to fear, to reverence.
τὶς, τῇ, <i>m. f.</i> , any one, some one, <i>n.</i> anything, something.	φόβος, ου, ὁ, fear.
τίς, τῇ, <i>m. f.</i> , who? which? <i>n.</i> , what? why? how?	φονέω, to kill.
τόπος, ου, ὁ, a place.	φρέαρ, φρέατος, τό, a well, a pit.
τότε, then.	φρόνιμος, η, οὐ, <i>adj.</i> , prudent, wise.
τρεῖς, three.	φυλή, ἡς, ἡ, a tribe.
τρέχω, to run; <i>aor.</i> 2 ἔθραμον.	φυτεία, <i>as</i> , ἡ, a plant.
τρυγάω, to gather (fruit, especially grapea).	φυτεύω, to plant.
τύπτω, to strike.	φωνή, ἡς, ἡ, a voice.
τυφλός, ἡ, ὅν, <i>adj.</i> , blind.	

Υ.

ὕδωρ, G. ὕδατος, τό, water.
υἱός, οῦ, ὁ, a son.
ὑμεῖς (pl. of σὺ), you.
ὑπάγω, to go.
ὑπακούω, to hearken unto.
ὑπέρ (with gen. and acc.), over, because of.
ὑπό (with gen. and acc.), by.
ὑπολαμβάνω, to suppose.
ὑποστρέφω, to turn back, to return.
ὑς, ὑός, ὁ, ἡ, a swine.
ὑψός, ους, τό, elevation, dignity.
ὑψώω, to lift up.

Φ.

φάγος, ου, ὁ, a glutton.
φαίνω, to show; <i>pass.</i> or <i>mid.</i> , to appear.
φανός, οῦ, ὁ, a light, a torch, a lantern.
Φαρισαῖος, ου, ὁ, a Pharisee.
φέρω, to bear.
φεύγω, to flee, to escape; <i>aor.</i> 2 ἔφυγον.

φημί, to say.
φιλαδελφία, <i>as</i> , brotherly love.
φιλέω, to love.
Φλιππός, ου, ὁ, Philip.
φίλος, ου, ὁ, a friend.
φοβέομαι, to be frightened, to fear, to reverence.
φόβος, ου, ὁ, fear.
φονέω, to kill.
φρέαρ, φρέατος, τό, a well, a pit.
φρόνιμος, η, οὐ, <i>adj.</i> , prudent, wise.
φυλή, ἡς, ἡ, a tribe.
φυτεία, <i>as</i> , ἡ, a plant.
φυτεύω, to plant.
φωνή, ἡς, ἡ, a voice.

X.

χάλαζα, ἡς, ἡ, hail.
χείρ, ρός, ἡ, a hand.
χήρα, <i>as</i> , ἡ, a widow.
χλαμύς, ὑδος, a robe, — <i>probably</i> a military cloak.
χοῖρος, ου, ὁ, ἡ, a swine.
χοῦς, οὖς, ὁ, earth, dirt, dust.
χράομαι, to use, to make use of.
χρεῖα, αἰς, ἡ, need.
χριστός, <i>adj.</i> , anointed; ὁ Χριστός, the Christ, Christ.
χρόνος, ου, ὁ, time.
χρυσός, οῦ, ὁ, gold.
χωρίς, apart from, besides.

Ψ.

ψαλμός, οῦ, ὁ, a psalm.
ψευδοπροφήτης, ου, ὁ, a false prophet.

Ω.

ἄδει, <i>adv.</i> , here.
ἄδη, ἡς, ἡ, an ode, a song.
ἄδιν, ὑνος, ἡ, a birth-pang.
ἄς, <i>adv.</i> , as, as it were.
ἄστει, as if, about.
ἄστερ, <i>adv.</i> , just as.

APPENDIX.

A. Synopsis of the verb πιστεύω.

PASSIVE AND MIDDLE VOICES.		ACTIVE VOICE.					
		Indicative.	Subjunctive.	Optative.	Imperative.	Infinitive.	Participle.
Pres.	πιστεύω,	πίστευ	πιστεύομι	πίστευ	πιστεύε	πιστεύειν	
Imperf.	ἐπιστεύοι						
Fut.	πιστεύσω						
Aor.	ἐπιστεύσα						
Perf.	πεπιστεύκα						
Plup.	ἐπισπιστεύκειν						
Pres.	πιστεύομαι	πιστεύομαι	πιστεύομειν	πιστεύον	πιστεύσαται	πιστεύσας	
Imperf.	ἐπιστεύομην						
Fut. Pass.	πιστεύθησομαι						
Fut. Mid.	πιστεύσομαι						
Aor. Pass.	ἐπιστεύθη	πιστεύθω	πιστεύθηται	πιστεύθηται	πιστεύθηται	πιστεύθηται	
Aor. Mid.	ἐπιστεύσθη	πιστεύσωμαι	πιστεύσαται	πιστεύσαται	πιστεύσαται	πιστεύσαται	
Perf.	πεπιστεύγμαι						
Plup.	ἐπισπιστεύμειν						

B. Paradigm of the verb *πιστεύω*.*

ACTIVE VOICE. — *Indicative Mode.*

	Present.	Imperfect.
Sing.	1. <i>πιστεύω</i> 2. <i>πιστεύεις</i> 3. <i>πιστεύει</i>	Sing. 1. [έπιστενον] 2. [έπιστενες] 3. ἔπιστενε(ν)
Pl.	1. <i>πιστεύομεν</i> 2. <i>πιστεύετε</i> 3. <i>πιστεύουσι(ν)</i>	Pl. 1. [έπιστενομεν] 2. ἔπιστενετε 3. ἔπιστενουν
	Future.	Aorist.
Sing.	1. <i>πιστεύσω</i> 2. [πιστεύσεις] 3. <i>πιστεύσει</i>	Sing. 1. ἔπιστενσα 2. ἔπιστενσας 3. ἔπιστενσε(ν)
Pl.	1. <i>πιστεύσομεν</i> 2. <i>πιστεύσετε</i> 3. <i>πιστεύσουσι(ν)</i>	Pl. 1. ἔπιστενσαμεν 2. ἔπιστενσατε 3. ἔπιστενσαν
	Perfect.	Pluperfect.
Sing.	1. <i>πεπίστευκα</i> 2. <i>πεπίστευκας</i> 3. <i>πεπίστευκε(ν)</i>	Sing. 1. [έπεπιστεύκειν] 2. [έπεπιστεύκεις] 3. [έπεπιστεύκει]
Pl.	1. <i>πεπιστεύκαμεν</i> 2. <i>πεπιστεύκατε</i> 3. [πεπιστεύκασι(ν)]	Pl. 1. [έπεπιστεύκειμεν] 2. [έπεπιστεύκειτε] 3. ἔπεπιστεύκεισαν

Subjunctive Mode.

	Present.	Aorist.
Sing.	1. [πιστεύω] 2. [πιστεύγει] 3. <i>πιστεύῃ</i>	Sing. 1. <i>πιστεύσω</i> 2. <i>πιστεύσης</i> 3. <i>πιστεύσῃ</i>
Pl.	1. [πιστεύομεν] 2. <i>πιστεύητε</i> 3. [πιστεύωσι(ν)]	Pl. 1. <i>πιστεύσαμεν</i> 2. <i>πιστεύσητε</i> 3. <i>πιστεύσασι(ν)</i>

Optative Mode.

	Present.	Aorist.
Sing.	1. [πιστεύοιμι] 2. [πιστεύοις] 3. [πιστεύοι]	Sing. 1. [πιστεύσαμι] 2. [πιστεύσαις] 3. [πιστεύσαι]
Pl.	1. [πιστεύομεν] 2. [πιστεύοιτε] 3. [πιστεύοιεν]	Pl. 1. [πιστεύσαμεν] 2. [πιστεύσατε] 3. [πιστεύσασιν ορ -ειαν]

* For infinitives and participles, see "Synopsis," p. 61.

Imperative Mode.

Present.	Aorist.
Sing. 2. πίστευε	Sing. 2. πίστευσον
3. [πίστευέτω]	3. [πίστευσάτω]
Pl. 2. πιστεύετε	Pl. 2. πιστεύσατε
3. [πίστευέτωσαν]	3. [πίστευσάτωσαν]

PASSIVE AND MIDDLE VOICES. — *Indicative Mode.*

Present passive and middle.	Imperfect passive and middle.
Sing. 1. [πιστεύομαι]	Sing. 1. [έπιστευόμην]
2. [πιστεύῃ]	2. [έπιστεύον]
3. πιστεύεται	3. [έπιστεύετο]
Pl. 1. [πιστεύόμεθα]	Pl. 1. [έπιστευόμεθα]
2. [πιστεύεσθε]	2. [έπιστεύεσθε]
3. [πιστεύονται]	3. [έπιστεύοντο]
Future passive.	Future middle.
Sing. 1. [πιστεύθσομαι]	Sing. 1. [πιστεύσομαι]
2. [πιστεύθσῃ]	2. [πιστεύσῃ]
3. [πιστεύθσεται]	3. [πιστεύσεται]
Pl. 1. [πιστεύθσόμεθα]	Pl. 1. [πιστεύσόμεθα]
2. [πιστεύθσεσθε]	2. [πιστεύσεσθε]
3. [πιστεύθσονται]	3. [πιστεύσονται]
Aorist passive.	Aorist middle.
Sing. 1. ἐπιστεύθην	Sing. 1. [έπιστευσάμην]
2. [ἐπιστεύθης]	2. [έπιστεύσω]
3. ἐπιστεύθη	3. [έπιστεύσατο]
Pl. 1. [ἐπιστεύθημεν]	Pl. 1. [έπιστευσάμεθα]
2. [ἐπιστεύθητε]	2. [έπιστεύσασθε]
3. ἐπιστεύθησαν	3. [έπιστεύσαντο]
Perfect passive and middle.	Pluperfect passive and middle.
Sing. 1. πεπίστευμαι	Sing. 1. [έπεπιστεύμηρ]
2. [πεπίστευσαι]	2. [έπεπιστευσο]
3. [πεπίστευται]	3. [έπεπιστευτο]
Pl. 1. [πεπιστεύμεθα]	Pl. 1. [έπεπιστεύμεθα]
2. [πεπίστευσθε]	2. [έπεπιστευσθε]
3. [πεπίστευνται]	3. [έπεπιστευντο]

Subjunctive Mode.

Present passive and middle.

Sing. 1. [πιστεύωμαι]
2. [πιστεύῃ]
3. [πιστεύηται]

Pl. 1. [πιστευώμεθα]

2. [πιστεύησθε]

3. [πιστεύωνται]

Aorist passive.

Sing. 1. [πιστευθῶ]

2. [πιστευθῆσ]

3. [πιστευθῆ]

Pl. 1. [πιστευθῶμεν]

2. [πιστευθῆτε]

3. [πιστευθῶσι(ν)]

Aorist middle.

Sing. 1. [πιστεύσωμαι]

2. [πιστεύσῃ]

3. [πιστεύσηται]

Pl. 1. [πιστεύσωμεθα]

2. [πιστεύσησθε]

3. [πιστεύσωνται]

Optative Mode.

Present passive and middle.

Sing. 1. [πιστενοίμην]

2. [πιστεύοιο]

3. [πιστεύοιτο]

Pl. 1. [πιστενοίμεθα]

2. [πιστεύοισθε]

3. [πιστεύοιτο]

Aorist passive.

Sing. 1. [πιστευθεῖην]

2. [πιστευθεῖης]

3. [πιστευθεῖη]

Pl. 1. [πιστευθεῖημεν]

2. [πιστευθεῖητε]

3. [πιστευθεῖησαν]

Aorist middle.

Sing. 1. [πιστευσάιμην]

2. [πιστεύσαιο]

3. [πιστεύσαιτο]

Pl. 1. [πιστευσάιμεθα]

2. [πιστεύσαισθε]

3. [πιστεύσαιτο]

Imperative Mode.

Present passive and middle.

Sing. 2. [πιστεύον]

3. [πιστεύέσθω]

Pl. 2. [πιστεύεσθε]

3. [πιστεύέσθωσαν]

Perfect passive and middle.

Sing. 2. [πεπιστεύσο]

3. [πεπιστεύσθω]

Pl. 2. [πεπιστεύσθε]

3. [πεπιστεύσθωσαν]

Aorist passive.

Sing. 2. [πιστεύθητ]

3. [πιστεύθήτω]

Pl. 2. [πιστεύθητε]

3. [πιστεύθητωσαν]

Aorist middle.

Sing. 2. [πίστενσαι]

3. [πιστενσάσθω]

Pl. 2. [πιστεύσασθε]

3. [πιστενσάσθωσαν]

C. Tabular View of the Endings of Nouns.

	Singular.					Plural.				
	N.	G.	D.	A.	V.	N.	G.	D.	A.	
	ous	οντος	οντι	οντα		οντες	οντων	οντων	οντας	§ 29
	ων	οντος	οντι	οντα		οντες	οντων	οντων	οντας	"
[aus]				αυν						§ 31
	eus	εως	ει	εα	εν	eis	εων	ευσιν	eis	"
	ης	εως	ει	εα						"
	(η)	(η)	(η)	(ην)						"
[i]										"
is	εως	ει	ιν			eis	εων	εσιν	eis	"
us			υν							"
	(ewn)									"
αρ	αρος	αρι	αρα			αρες	αρων	αρσιν	αρας	§ 33
ειρ	ειρος	ειρι	ειρα			ειρες	ειρων	ειρσιν	ειρας	"
ηρ	ηρος	ηρι	ηρα			ηρες	ηρων	ηρσιν	ηρας	"
ηρ	ερος	ερι	ερα			ερες	ερων	ερσιν	ερας	"
υρ	υρος	υρι	υρ			υρες	υρων	υσιν	υρας	"
υρ	υρος	υρι	υρα			ορες	ορων	ορσιν	ορας	"
ωρ	ορος	ορι	ορα			ορες	ορων	ορσιν	ορας	"
ηρ	ρος	ρι	ρα			ερες	ερων	ρασιν	ερας	§ 35
ηρ	δρος	δρι	δρα			δρες	δρων	δρασιν	δρας	"
ην	ηνος	ηνι	ηνα			ηνες	ηνων	ησιν	ηνας	§ 37
ην	ενος	ενι	ενα			ενες	ενων	εσιν	ενας	"
ιν										"
[es]			ινι							"
ων	ωνος	ωνι	ωνα			ωνες	ωνων	ωσιν	ωνας	"
ων	ονος	ονι	ονα			ονες	ονων	οσιν	ονας	"
ος	ους	ει	ος			η	ων	εσιν	η	§ 39
[ws]	ous						(ewn)			"
ous			ουν							"
υ	υος	υι	υ			va	υων	υσιν	υα	§ 42
υς	υος	υι	υν			ves	υων	υσιν	υας	"

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